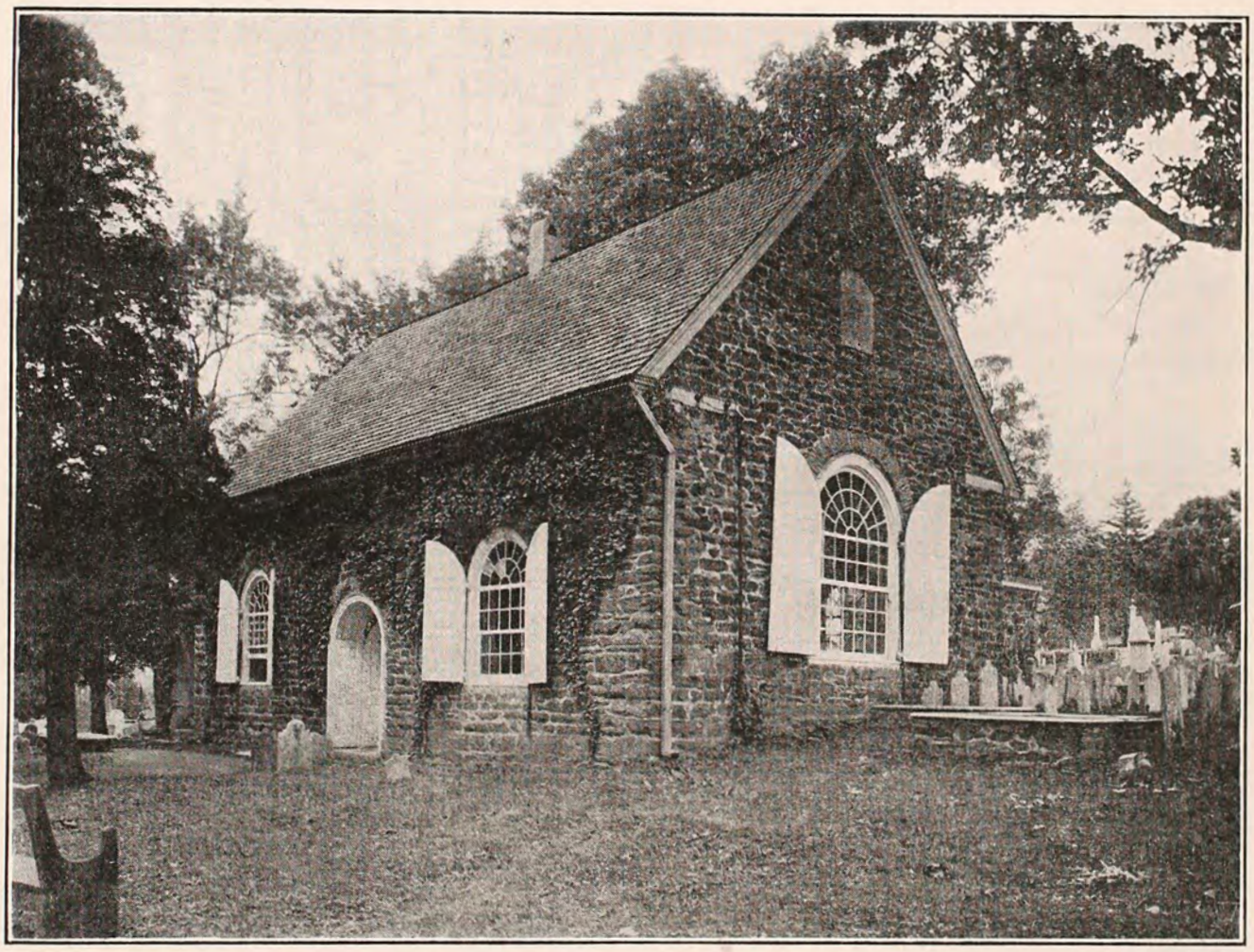
THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. IX Philadelphia, October, 1920 No. 1

St. David's, Radnor, Observes 205th Anniversary



What an image of peace and rest
Is this little Church among its graves;
All is so quiet; the troubled breast,
The wounded spirit, the heart oppressed,
Here may find the repose it craves.

See how the ivy clings and expands
Over this humble hermitage;
And seems to caress with its little hands
The rough, gray stones as a child that stands
Caressing the wrinkled cheeks of age.

—*H. W. Longfellow, 1876*

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Confirmation Appointments for October and November

October 3. Eighteenth Sunday after Trinity

A. M. WARWICK—*St. Mary's Church*.....The Bishop
Evg. PHILADELPHIA—*Advent Polish Church*.....The Bishop

October 8. Friday

Evg. MORRISVILLE—*Church of the Incarnation*, The Bishop Suffragan

October 10. Nineteenth Sunday after Trinity

A. M. DOYLESTOWN—*St. Paul's Church*.....The Bishop
P. M. BUCKINGHAM—*Trinity Church*.....The Bishop
Evg. HATBORO—*Advent Church*.....The Bishop
A. M. BRISTOL—*St. James' Church*.....The Bishop Suffragan
Evg. EDGELY CHAPEL.....The Bishop Suffragan

October 13. Wednesday

Evg. HULMEVILLE—*Grace Church*.....The Bishop
Evg. LANSDALE—*Holy Trinity Church*, The Bishop Suffragan

October 15. Friday

Evg. GULPH MILLS—*Trinity Church*..The Bishop Suffragan

October 17. Twentieth Sunday after Trinity

A. M. YARDLEY—*St. Andrew's Church*.....The Bishop
P. M. PHILADELPHIA—*St. Nathanael's Church*....The Bishop
A. M. DOLINGTON—*St. Wilfred's Church*.....The Bishop
A. M. PHOENIXVILLE—*St. Peter's Church*, The Bishop Suffragan
Evg. ROYERSFORD—*Epiphany Church*, The Bishop Suffragan

October 20. Wednesday

Evg. WEST CHESTER—*Holy Trinity Church*.....The Bishop
Evg. QUAKERTOWN—*Emmanuel Church*, The Bishop Suffragan

October 22. Friday

Evg. OGONTZ—*St. Paul's Church, Cheltenham*, The Bishop Suffragan

October 24. Twenty-first Sunday after Trinity

A. M. BRIDGEPORT—*Christ Church*.....The Bishop
Evg. PERKIOMEN—*St. James' Church*.....The Bishop
A. M. WHITEMARSH—*St. Thomas' Church*, The Bishop Suffragan
Evg. AMBLER—*Trinity Church*.....The Bishop Suffragan

October 27. Wednesday

Evg. ST. LOUIS—*House of Bishops*.....The Bishop

October 29. Friday

Evg. NEWTOWN—*St. Luke's Church*...The Bishop Suffragan

October 31. Twenty-second Sunday after Trinity

A. M. PHILADELPHIA—*Emmanuel Church, Holmesburg*, The Bishop
Evg. PHILADELPHIA—*St. Bartholomew's Church, Wissinoming*, The Bishop
A. M. VALLEY FORGE MEMORIAL.....The Bishop Suffragan
Evg. CONSHOHOCKEN—*Calvary Church*, The Bishop Suffragan

November 3. Wednesday

Evg. WILLOW GROVE—*St. Anne's Church*, The Bishop Suffragan

November 5. Friday

A. M. MT. AIRY—*Bishop's Day*.....The Bishop
Evg. PHILADELPHIA—*Holy Innocents' Church, Tacony*, The Bishop Suffragan

November 7. Twenty-third Sunday after Trinity

A. M. PHILADELPHIA—*All Saints' Church, Torresdale*, The Bishop
P. M. ANDALUSIA—*Church of the Redeemer*.....The Bishop
Evg. EDDINGTON—*Christ Church*.....The Bishop
A. M. PHILADELPHIA—*St. Stephen's Church, Bridesburg*, The Bishop Suffragan
Evg. PHILADELPHIA—*St. Luke's Church, Bustleton*, The Bishop Suffragan

November 10. Wednesday

A. M. WAYNE—*Bishop's Day*.....The Bishop

November 12. Friday

Evg. PHILADELPHIA—*Grace Church, Mt. Airy*, The Bishop Suffragan

November 14. Twenty-fourth Sunday after Trinity

A. M. PHILADELPHIA—*Trinity Church, Oxford*....The Bishop
P. M. PHILADELPHIA—*Trinity Church, Crescentville*, The Bishop
Evg. CHELTENHAM—*Trinity Church*.....The Bishop
A. M. PHILADELPHIA—*Epiphany Church, Germantown*, The Bishop Suffragan
Evg. PHILADELPHIA—*St. Michael's Church, Germantown*, The Bishop Suffragan

November 16. Tuesday

NORFOLK, VA.—*Provincial Synod*.....The Bishop

November 19. Friday

Evg. PHILADELPHIA—*St. Alban's Church, Roxboro*, The Bishop Suffragan

November 21. Sunday next before Advent

A. M. NORRISTOWN—*St. John's Church*.....The Bishop
A. M. PHILADELPHIA—*St. David's Church, Manayunk*, The Bishop Suffragan
Evg. PHILADELPHIA—*St. Stephen's Church, Wissahickon*, The Bishop Suffragan

November 26. Friday

Evg. ROCKLEDGE—*Church of the Holy Nativity*...The Bishop
Evg. JENKINTOWN—*Church of Our Saviour*, The Bishop Suffragan

November 28. First Sunday in Advent

A. M. PHILADELPHIA—*St. Paul's Church, Chestnut Hill*, The Bishop
P. M. PHILADELPHIA—*St. Martin's Church, Chestnut Hill*, The Bishop
Evg. PHILADELPHIA—*St. Martin's Church, Oak Lane*, The Bishop
A. M. PHILADELPHIA—*St. John Baptist Church, Germantown*, The Bishop Suffragan
P. M. PHILADELPHIA—*St. Luke's Church, Germantown*, The Bishop Suffragan

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Object

1. **To promote Unity of Diocesan Life**
   - (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   - (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   - (*a*) By publishing reports and appeals.
   - (*b*) By recording current news and events.

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Reunion at the Lambeth Conference

[This article by the Bishop was originally written for the "British Weekly," a leading nonconformist paper in England. It was published, together with the Appeal on reunion, the morning after the Appeal was first given to the press. Its purpose was to give some account of the atmosphere and general spirit which prevailed in the Conference during the discussion of the matter of reunion so that the Appeal itself might be read with sympathetic understanding. It is thought that many people in the Diocese would be interested in reading it and the Appeal together.]

No Bishop can have left the Lambeth Conference without feeling that the discussions and conclusions reached in the matter of Reunion had made on him a unique and indelible spiritual impress. The elder Bishops, looking back on previous Conferences, freely acknowledged that they had known nothing like it. The younger ones would probably agree that there had come to them something like a revelation of what the presence of the Holy Spirit in the councils of the Church could mean. Not much was said by way of open witness. What had happened was too intimate and sacred to invite, or, indeed, to need, verbal interchange. But the feeling was universal with us all. Its influence seemed almost palpable. It was in the atmosphere. It was evident in the very tone and bearing of the speakers. Someone called it a "Divine constraint." That would come near it. It needed real constraint to lead us, spite of fears and shrinkings, to discriminate between principle on the one hand and prejudice and personal preference on the other. There was involved a real surrender, not only of the mind, but, more crucially and definitely, of the will. And the surrender, as we were moved to make it each for himself, was felt to be a much more worthy thing than a mere momentary impulse of brotherly good will, which often proves more generous in feeling than honest in conviction. Rather we felt constrained by truth itself; truth not, perhaps, clear at the moment, but ready to reveal itself. One could follow on, in calm and reasonable faith, "nothing doubting," confident that wisdom greater than ours was leading us, and was waiting only on our single-minded purpose in order to give us the ability to "speak the truth in love."

To emphasize my meaning I would note especially three things: First, our earlier deliberations left us almost hopeless. The pressure of responsibility was very real. I think we knew our opportunity to be our time of judgment. We knew at least how many were praying, watching, waiting for us: how greatly what we said and did might tell for or against the future of Reunion. We realized that it was idle to reiterate any well-worn formula, such as the Lambeth Quadrilateral, that we must say a *new* thing in a *new* way, or we had best be silent. And we must say it all of us together as a common message from a common mind—the mind of the Anglican communion speaking through its Bishops. What possible hope was there that it could be done? What chance of anything better than a colorless and futile compromise? Our committee, charged with the duty of considering the subject and reporting it back to the whole Conference for action, was a very large one, the largest ever appointed by a Lambeth

Conference. Among the sixty of us there was represented, by its most eager and ouspoken exponents, every possible tradition and association of "Churchmanship." And every section of the world-wide field brought in before us its special conditions and peculiar problems. Every movement towards, or project of, Reunion found its place, was reported to us and considered by us. The bewilderment and confusion that we were in could not be exaggerated. So the first few days of the fortnight of the committee's work passed by with an ever deepening depression and despair. We saw no possible solution.

Secondly, after this first distress and doubtfulness there came a change in mind and temper, gradually growing till it completely dominated us. It came in train of what seemed a new and God-given vision of the goal before us. As we prayed and thought under its inspiration we found our doubts removed, our differences resolved, our way made clear, even if still difficult. The new vision was a new and compelling sense of the meaning of the Church of Christ, not in our past familiar, partial and sectarian uses of the word, but as the Scriptures teach it; as the ancient creeds enshrine it; as our Lord and His Holy Spirit mean it; as the world needs it and is longing for it. This new vision as it laid hold on us is the burden of the appeal which we have put forth. It is the key to its every paragraph and word.

It is not for me here to commend or explain our appeal. It must speak for itself. I would point out, however, wherein it seems to us who put it forth to say a new thing in a new way. It is obviously natural to contrast it with the "Lambeth Quadrilateral." That contrast really tells the story. For in the "Quadrilateral" not a word is said about the Church. It is passed over in a silence which is not less significant because it is entirely unconscious. The Scriptures are mentioned, and next to them the Creeds. Then come the Sacraments, and, following them, the Ministry. But of the Church itself, to which the Scriptures and the Creeds bear witness, for which the Sacraments and Ministry exist, there is no hint. But of our new appeal the Church is the beginning and the ending. We are concerned with nothing else. Bible, Sacraments and Ministry are certainly included and insisted on, but they are included in their due subordination and proportion. They are the means, the necessary and God-given means, to the paramount end of the whole Church's full, continuous and indissoluble life. They are judged and valued, commended and vindicated, solely with that end in view.

This notable change in emphasis signifies a corresponding change in outlook. In the "Quadrilateral" we were Anglicans speaking to non-Anglicans. Our proposals were in the nature of a peace treaty between separate and self-sufficient groups. We set down our lowest terms, our minimum requirements for those who might desire to keep spiritual company with us. That was a clear and quite intelligible line to take, and we took it in all sincerity and truth. But now we have set our faces in quite another way. Now we speak, not as Anglicans to non-Anglicans, but as members of the Church Catholic to other members, all of us members who together have been made one by God's own act and grace in Jesus Christ, but who have on every side broken and frustrated that unity which was and is the highest gift of our Father's love and the most sure proof of His Self-revelation in His Son. The knitting together of the broken fragments of the Body according to His will so that we all together may know the fulness of our common heritage, the edification of the whole Fellowship in all its rich diversity of thought, character and temperament, so that "all the nations may flow into it," each bringing its peculiar differences and special gifts, and finding its home and sanctification in one family life, this aim and desire spoke in us and controlled us. It marked, for us at least, a new and deeply-moving purpose. It came with the authority of truth.

Thirdly and briefly, we were not exalted above measure, as though the thing were done and obstacles and difficulties already left behind. Just the reverse. The brighter light cast a deeper shadow. Our thankfulness was the thankfulness of humility and penitence. Our vision calls us to a task utterly impossible save by the abounding grace of the self-same Spirit who opened our eyes. For we have looked beyond all temporary and temporizing makeshifts and expedients clear to the goal. From that vision we can never turn our eyes. We can never be content with less. We must test each "next step towards unity" by the truth which we have seen. Will there be others, and, if so, how many, who will see eye to eye with us? That is the immediate question. We were alone in our council. What happened there converted and convinced us. Shall we be able so to bear our witness that others will understand and listen? God give us all new power in prayer, for by prayer alone can men find grace to know, and strength to do, His will.

Philip Rhinelander

God made man, and desires impartially man's good. "He maketh His sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust."—*Bishop Gore.*

Christ not only said "Abide in Me," but also "I in you." The epistles not only speak of us in Christ, but of Christ in us, the highest mystery of redeeming love.—*Rev. Andrew Murray.*

Home is the chief school of human virtues. Its responsibilities, joys, sorrows, smiles, tears, hopes, and cares form the chief interest of human life.—*Channing.*

The Lambeth Encyclical

To the Faithful in Christ Jesus:

We, Archbishops and Bishops of the Holy Catholic Church in full communion with the Church of England, two hundred and fifty-two in number, assembled from divers parts of the earth at Lambeth, under the presidency of the Archbishop of Canterbury, in the year of our Lord 1920, within two years of the ending of the great war, give you greeting in the name of our Lord and Saviour, Jesus Christ.

We who speak are bearers of the sacred commission of the ministry given by our Lord through His Apostles to the Church. In His Name we desire to set forth before you the outcome of the grave deliberations to which, after solemn prayer and Eucharist, we have for five weeks devoted ourselves day by day. We take this opportunity of thanking from our hearts all those, both far and near, who have prayed God to give us His Spirit's present aid. We hope that the results of our work may bring encouragement and help to this great circle of intercessors, even in remote parts of the earth. Our deliberations were preceded by careful inquiry upon many sides into the matters about which we speak. In this letter we propose to give a connected view of these matters in the hope that it will make our resolutions more intelligible, and lead some to study them, together with the reports of our committees on which they are based.

We find that one idea runs through all our work in this Conference, binding it together into a true unity. It is an idea prevalent and potent throughout the world today. It is the idea of fellowship.

The minds and the hearts of men already go out to this idea. Men never prized the universal fellowship of mankind as they did when the great war had for the time destroyed it. For four terrible years the loss of international fellowship emphasized its value. But the war which broke one fellowship created others. Nations became associated in alliances, which they cemented with their blood. In every national army, comradeship, novel and intense, united men of different classes and most varied traditions. Thousands gained quite a new impression of what human nature might be when they experienced the fellowship of man with man in danger and death. Comradeship ennobled war. Today men are asking: Can it not ennoble peace?

But the power of fellowship was prominent even before the war. Through trade unions and other societies it had changed the face of industrial life. It bound together workers in science, education, and social reform. It gave its character to our recreations. In these and many other phenomena of the times there is the same motive taking different forms, the desire for fuller and freer life, and there is the same conviction that it is to be gained by effort in fellowship.

To a world that craves for fellowship we present our message. The secret of life is fellowship. So men feel, and it is true. But fellowship with God is the indispensable condition of human fellowship. The secret of life is the double fellowship, fellowship with God and with men.

This cardinal truth was emphasized by our Lord in words which can never grow old, when He said: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." This is the great and first commandment. It can never yield the primacy to the second, which is like unto it: "Thou shalt love thy neighbour as thyself." For that primacy belongs to order of creation. God made man in His own image, and God is love.

Men today are tempted to despair of the world and to blame its design. But this at least we can say: the life of men upon earth was designed to give opportunities for love, and nothing has defeated that design. Those things which most perplex us, suffering and sin, have been the occasion of the most conspicuous triumphs of love. This design is the clue to the labyrinth of life. We lose our way in the maze whenever we let go this clue.

Men lost the clue, and they are always losing it, for they will not keep God in their knowledge, nor love in their hearts. It is ours to recall men to God and to His revealed purposes and His acts which reveal them. It is ours to bid them pause in the hurry and stress of life, in the midst of its trivialities and its tragedy, and contemplate anew the ways of God. He made men for love, that they might love Him and love one another. They rejected His purpose, but He did not abandon it. He chose a nation, and made it in a special sense His own, that within it love of God and men might be cultivated, and that thus it might enlighten the world. Into that nation He sent forth His Son, both to reconcile the world to Himself and to reconcile men one to another. And His Son formed a new and greater Israel, which we call the Church, to carry on His own mission of reconciling men to God and men to men. The foundation and ground of all fellowship is the undeflected will of God, renewing again and again its patient effort to possess, without destroying, the wills of men. And so He has called into being a fellowship of men, His Church, and sent His Holy Spirit to abide therein, that by the prevailing attraction of that one Spirit He, the one God and Father of all, may win over the whole human family to that fellowship in Himself by which alone it can attain to the fulness of life.

This, then, is the object of the Church. In the prosecution of this object it must take account of every fellowship that exists among men, must seek to deepen and purify it, and, above all, to attach it to God. But in order to accomplish its object the Church must itself be a pattern of fellowship. It is only by showing the value and power of fellowship in itself that it can win the world to fellowship. The weakness of the Church in the world of today is not surprising when we consider how the bands of its own fellowship are loosened and broken.

Reunion of Christendom

The truth of this had been slowly working into the consciousness of Christians before the war. But the war and its horrors, waged as it was between so-called Christian nations, drove home the truth with the shock of a sudden awakening. Men in all communions began to think of the reunion of Christendom, not as a laudable ambition or a beautiful dream, but as an imperative necessity. Proposals and counter-proposals were made, some old, some new. Mutual recognition, organic union, federation, absorption, submission—these phrases indicate the variety of the programmes put forward. Some definite proposals came from the mission-field, where the urgency of the work of evangelization and the birth of national Churches alike demand a new fellowship. Again, in the shadow of suffering and in the light of sympathy, the ancient Churches of the East drew nearer to our own than ever before. An official delegation from the Œcumenical Patriarchate came to London at the time of our Conference, to confer with our committee on the points which still need mutual explanation between our two Churches. The preparations for the World Conference on Faith and Order had not only drawn attention in all parts of the world to Christian unity, but had led to discussions in many quarters which brought to light unsuspected agreement between the leaders of different communions. The great wind was blowing over the whole earth.

Such were the conditions of the time at which our Conference met. All realized that the subject of reunion was our most important subject. The bishops brought with them into the Conference very various preconceptions. Different traditions, different estimates of history, different experiences in the present, different opinions on current proposals, seemed almost to preclude the hope of reaching any common mind. The subject of reunion was entrusted to the largest committee

ever appointed in a Lambeth Conference. As their work proceeded, the members of it felt that they were being drawn by a Power greater than themselves to a general agreement. Their conclusions were accepted by the Conference under the same sense of a compelling influence. The decision of the Conference was reached with a unanimity all but complete. It is embodied in our Appeal to all Christian people.

In this Appeal we urge them to try a new approach to reunion; to adopt a new point of view; to look up to the reality as it is in God. The unity which we seek exists. It is in God, who is the perfection of unity, the one Father, the one Lord, the one Spirit, who gives life to the one Body. Again, the one Body exists. It needs not to be made, nor to be remade, but to become organic and visible. Once more, the fellowship of the members of the one Body exists. It is the work of God, not of man. We have only to discover it, and to set free its activities.

Thus our appeal is in idea and in method a new appeal. If it be prospered, it will change the spirit and direction of our efforts. Terms of reunion must no longer be judged by the success with which they meet the claims and preserve the positions of two or more uniting communions, but by their correspondence to the common ideal of the Church as God would have it to be. Again, in the past, negotiations for reunion have often started with the attempt to define the measure of uniformity which is essential. The impression has been given that nothing else matters. Now we see that those elements of truth about which differences have arisen are essential to the fulness of the witness of the whole Church. We have no need to belittle what is distinctive in our own interpretation of Christian life; we believe that it is something precious which we hold in trust for the common good. We desire that others should share in our heritage and our blessing, as we wish to share in theirs. It is not by reducing the different groups of Christians to uniformity, but by rightly using their diversity, that the Church can become all things to all men. So long as there is vital connection with the Head, there is positive value in the differentiation of the members. But we are convinced that this ideal cannot be fulfilled if these groups are content to remain in separation from one another or to be joined together only in some vague federation. Their value for the fulness of Christian life, truth, and witness can only be realized if they are united in the fellowship of one visible society whose members are bound together by the ties of a common faith, common sacraments, and a common ministry. It is towards this ideal of a united and truly Catholic Church that we must all set our minds.

This truer conception of the Church and of the divine purpose disclosed in its history must regulate our aspirations as well as our endeavors. We cannot suppose, indeed, that we have found a way to solve all difficulties in a moment. The vision must become clear to the general body of Christian men and women, and this will take time. We must all direct our gaze towards it. We must help one another to see what steps lead towards its fulfilment, and what steps lead the other way. The vision points the road to reunion. That road may not be short, but, we believe, it will be sure.

The more our minds are filled with the hopes of seeing the universal fellowship in full and free activity, the more zealous ought we to be to improve and strengthen in every way the fellowship of our own Church. This is one of the most direct and obvious methods of preparing for reunion.

The Anglican Communion

In our resolutions we call upon each Church of our communion to develop its constitutional self-government and to give more and better opportunities for service to all its members. The wider and deeper, the more complete, and the more effective is the life of any one Church, the more points of contact will it find with others. We would also communicate to the Churches of our communion an impression which has forced itself upon us on many occasions in our discussions. Because our Church has spread over the world, and still more because we desire to enter into the world-wide fellowship of a reunited universal Church, we must begin now to clear ourselves of local, sectional, and temporary prepossessions, and cultivate a sense of what is universal and genuinely Catholic, in truth and in life. Our Conferences give us the opportunity of comparing the experience which we have gained in matters of organization, and of bringing together and recording the results for the information of the whole communion. In this connection we may mention that at the present meeting we adopted a series of somewhat technical resolutions dealing with the formation of new Provinces and the constitution of the Central Consultative Body. The subject of the Provinces, though important, we will pass over here. The Central Consultative Body acts, in a certain limited way, for the Lambeth Conference in the intervals between its meetings. It is thus one of the links which bind together our fellowship. The characteristics of that fellowship are well worth attention when the reunion of the world-wide Church is in men's thoughts. The fact that the Anglican Communion has become world-wide forces upon it some of the problems which must always beset the unity of the Catholic Church itself. Perhaps, as we ourselves are dealing with these problems, the way will appear in which the future reunited Church must deal with them.

For half a century the Lambeth Conference has more and more served to focus the experience and counsels of our communion. But it does not claim to exercise any powers of control or command. It stands for the far more spiritual and more Christian principle of loyalty to the fellowship. The Churches represented in it are indeed independent, but independent with the Christian freedom which recognizes the restraints of truth and of love. They are not free to deny the truth. They are not free to ignore the fellowship. And the objects of our Conferences are to attain an ever deeper apprehension of the truth, and to guard the fellowship with ever increasing appreciation of its value. If the Conference is to attain such objects it must be because it is itself a fellowship in the Spirit.

The duty of preserving and strengthening the fellowship of the Church belongs specially to a smaller fellowship within it, the fellowship of the ordained ministry. The three orders of bishops, priests, and deacons have always been assisted in their ministry by many others who at different times and in different places have had different names and positions. In a wider and more general sense these all belong to the ministry of the Church; for the special kinds of service which they have to do distinguish them from the main body of Christians, who are commanded in general terms "by love to serve one another." Thus the great fellowship is throughout cemented by service, which is love in action.

The Ministry of Women

There has been much discussion of late about the admission of women to share in the ministry of the Church, both in the wider and in the narrower sense of those words; and the Church must frankly acknowledge that it has undervalued and neglected the gifts of women and has too thanklessly used their work. We have thought well to give in a series of resolutions what we think to be the general mind of our branch of the Catholic Church at this time about this subject. We feel bound to respect the customs of the Church, not as an iron law, but as results and records of the Spirit's guidance. In such customs there is much which obviously was dictated by reasonable regard to contemporary social conventions. As these differ from age to age and country to country, the use which the Church makes of the service of women will also differ. But this use will be further determined by a more important consideration. It is the peculiar gifts and the special excellences of women which the Church will most wish to use. Its wisdom will be shown, not in disregarding, but in taking advantage of, the differences between women and men.

These considerations seem to have guided the primitive Church to create the order of deaconesses. We have recorded our approval of the revival of that order, and we have attempted to indicate the duties and functions which, in our judgment, belong to it. We also recognize that God has granted to some women special gifts of spiritual insight and powers of prophetic teaching. We have tried to show how these gifts can be exercised to the greatest benefit of the Church. The arrangements which we have suggested are not applicable to all countries alike. Yet everywhere the attempt must be made to make room for the Spirit to work, according to the wisdom which He will give, so that the fellowship of the ministry may be strengthened by the coöperation of women and the fellowship of the Church be enriched by their spiritual gifts.

There is much that the fellowship of the Church lacks for its completeness of life. As a fellowship with God and in God, it has infinite resources of power on which to draw. But the tendency to say "the old is good" is particularly strong in the Church. Religious people are apt to feel the goodness of the old so much that they are slow to prove whether there are yet powers of God on which they have never drawn. They are almost equally slow to believe that they might themselves receive the blessings which were given in faith in its primitive freshness. As a result of this, sometimes men and women form fellowships that they may do outside the Church what they ought to have had opportunity to do, and to do better, within it.

Some Movements Outside the Church

One of our committees has dealt with the Christian Faith in relation to Spiritualism, Christian Science, and Theosophy. We commend its Report to all who are interested in these movements. In it the teachings which are connected with them are tested in the light of Christian truth. Tried by the doctrines of the Incarnation and the Cross, they are clearly shown to involve serious error. It is also shown that adherents of these movements are drawn into practices and cults which injure their spiritual life and endanger their loyalty to Christ and to the fellowship of His Church. On the other hand, it must not be forgotten that these movements are very largely symptoms and results of reaction against materialistic views of life. We cannot but sympathize with persons who seek a refuge from the pressure of materialism. It is the part of the Church to afford such a refuge, and, if it fails to do so, there is something wrong with its own life.

There is much in Christian Science which ought to be found within the Church, where it would be supplemented by truths which in Christian Science are neglected. For instance, Church people receive, and must always receive, with all thankfulness, as from God, the help which medical skill and devotion can give. But, on the other hand, they ought to take more account of the recent growth of knowledge about the power of spirit and mind over body. More than this, they ought to display an intenser faith in their Lord Himself as the source of all healing, bodily and spiritual, and to have bolder expectations of His willingness to respond to their prayers with gracious revelations of His power. They ought to offer far more numerous examples of that repose upon God which is the health of the soul, and secures, in ways which pass understanding, the health of the body. For all these things are the rightful heritage of those who abide in the Divine fellowship.

Religion has promises which we have not fully claimed, not only of the life which now is, but also of the life which is to come. Our fellowship with one another, not less than our fellowship with God, triumphs over death. We who belong to the Church's lesser fellowship in this world are not separated from, but are one with, those who belong to the Church's higher fellowship in the other world. This is, in part, what we mean by the Communion or Fellowship of Saints. The distance between our temporary and our permanent home, between earth and heaven, is not great. Christ and His Apostles made this clear, and the Christian experiences of centuries has confirmed it. Belief in this reality and the nearness of the other world has been deepened by the war. The bereaved heart of mankind with earnest, if not always wise, endeavor is straining to bridge the space that lies between. It is in this endeavor that many distracted souls turn to spiritualism for help, not realizing that the Church has abundant treasures of comfort and assurance of the world beyond this, with which to bring to the sorrowing the solace which is the right and the heritage of Christians. It is for the commissioned teachers of the Church so to present the Communion of Saints as to make it a satisfying force in the life of mourners. Whatever new triumphs of faith remain to be achieved and whatever new voices of comfort are waiting for utterance, the bond of love, rightly understood, will continue to be strong enough to carry the bereaved through the days of mourning and the discipline of separation till the day breaks and the shadows flee. Here, as in all fellowship, there are silences and limitations which cannot be wholly done away while earth lasts. But through them and beyond them fellowship abides.

Fellowship in this life, whether with God or with one another, is but the preliminary stage in an eternal progress. While the spiritualist seeks light upon the future life through communication with the departed, the theosophist seeks the clue to his own destiny in the mysteries of his own being. Here again the Christian Faith gives us all that we need for life and work. That Faith bids us look onward from glory to glory in the ever closer union of the spirit of man with the Christ who is God and was made man, and not merely in the evolution of a Christ within, who is but the higher self of man. Here again fellowship is the path and the goal. The hidden man of the heart, who is now being fashioned by the one Spirit after the likeness of the one Christ, is no lonely seeker after truth, no disciple of an esoteric brotherhood, but a citizen of a spiritual kingdom in which all sorts and conditions of men in every race and nation are being trained to feel the power of God and to fulfil the purpose of God for the whole world.

We have spoken of the Church and of those things which it lacks. If it is to be a perfect fellowship, as it ought to be, it must recover them, especially unity and power. We would end this section of our letter by pleading earnestly with Church people to use the only means by which the Church can regain those great gifts. The first is prayer. Pray without ceasing, without wavering, faithfully, instantly, fervently. Prayer is the source of all our strength. The second is to obey the Lord's command, and more earnestly and more devoutly to partake of the Sacrament of His Body and Blood. In it offer yourselves with your souls and bodies, to be a reasonable, holy, and lively sacrifice in union with His Sacrifice. In it learn from Him the way of fellowship, with God and with man, and receive in Him the power to share His love to His Father and His love to men.

From the fellowship of the Church, what it ought to be and what it ought to contain, we now pass to other fellowships which exist among men by the will of God. For these fellowships too there is only one inspiration, and that is the Spirit of God. The Church, in which it has pleased God to dwell by His Spirit, ought therefore to have a message for all these fellowships.

Marriage and the Family

The fellowship between man and woman in marriage was the earliest which God gave to the human race. "From the beginning of the creation," as our Lord reminded us, God made them male and female. What our Lord adds about marriage is not given as new legislation, but as a declaration of God's original purpose. The man and his wife are no longer twain, but one flesh: and those whom God has joined together man is not to put asunder. This revelation about God's purpose gives the keynote to all that the Church has to teach

about marriage. Because it can found its teaching upon the will and act of God in making the union, the Church can go on to teach how God will complete it. He will work, as those who wait for Him well know, the miracle by which the two lives become one, yet so that each life becomes greater and better than it could have been alone. But marriage is not ordained only to give opportunity for the development of those two lives in unity: It has essentially the aim of bringing other lives into the world. Its indissolubility should secure to the children the continued care and love of both their parents so long as they live. The State's obvious interest in the children should lead it to preserve the strictest of marriage law. On the other hand, it is the purpose of God for themselves and for their children that Christian parents should regard. On the fellowship begun in their union and widened into the fellowship of their home, they will build up their nation according to the purpose of God; and not only the nation but also the Church; for He, after whom the carpenter's household will ever be called the Holy Family, wills to build every generation of His Church on holy families.

We cannot forget how He who was the centre of the Holy Family became afterwards the Succourer and Saviour of some of those who had strayed furthest away from the sanctities of home. He raises up in His Church, from age to age, compassionate spirits, who by His aid follow the example the Church insists that, in its essential nature, industry is not a this part of the Church's work, and urged the great need that is now felt for more helpers in it. We note with interest how the spirit of fellowship is stirring here also, and how it is now agreed that the love and brightness of comradeship should surround those unhappy ones as they retrace their steps to a truer life.

Industry and Commerce

The relation of men one to another in industry or trade is another fellowship which God intended to exist and created to be good. Yet today we are confronted with a world-wide upheaval and embittered antagonism in social relations, the course of which none can foresee. We seem to be involved in an internecine conflict between Capital and Labor in which each aims at an exclusive supremacy. Any such supremacy would be inconsistent with the Christian ideal of fellowship. And the Church insists that, in its essential nature, industry is not a conflict but a fellowship. Again, every trade or profession ought to be producing something which men want and ought to want; and so far each is doing service to the community. But in industrial life all such service depends on combined effort. It is rendered in coöperation. The message of Christianity in this matter is to make men see that here they can and must "in love serve one another." To all concerned, employer and employed, director and workman, investor of money and investor of brain and muscle—to all alike the Church must say: "Put first your service to the community and your fellowship in that service. Do your work heartily, keenly, carefully, as to God, because you are benefiting His children. Have good will, and expect others to have it. Rearrange your mutual relations, as men coöperating in fellowship, not competing in suspicion and hostility." These are fundamental principles. Beyond them lies the whole region of practical application. In the technical side of economics, which is a science for experts, the Church has no authority. But whenever in the working out of economic or of political theory moral issues are directly involved, the Church has a duty to see that the requirements of righteousness are faced and fairly met. The Church will, for instance, maintain that fellowship is endangered if all who serve do not share equitably in the results of labor. For this is part of Christian justice. The Church will fearlessly claim that the human character of every worker is more sacred than his work; that his worth as a child of God and member of the fellowship must not be forgotten, or imperilled by any form of industrial slavery. For this belongs to the spirit of Christian liberty. In all such things the Church will, under the guidance of the Holy Spirit, proclaim its message of brotherhood and mutual service, founded on the divine purpose for men, and will aid the community in giving active expression to it. But our hope throughout is in the Spirit of God. In no nother way, as we believe, can society recover itself than by recovering the plan of God for its well-being, and by reliance on His inspiration for realizing that plan. Such are the principles and thoughts which underlie our Resolutions on Industrial and Social Problems.

International Relations

We pass on to the relation between nations. We cannot believe that the effect of the coming of the Kingdom of God upon earth will be to abolish nations. Holy Scripture emphasizes the value of national life and indicates its permanence. The sense of nationality seems to be a natural instinct. The love which Christ pours into the hearts that are His makes men cease to hate each other because they belong to different nations. Within redeemed humanity nations will not cease to exist, but nationality itself will be redeemed. We need not despair of this consummation because of any wrongs which have been done in the name of nationality, however recent and however appalling.

Thus the purpose of God for the nations, as we conceive it, is that they should form a fellowship, as of a brotherhood or a family. They are intended, as nations, by love to serve one another. They are intended to develop distinctive gifts and characters, and to contribute them to the common good. There is no place in this ideal for jealousy or hatred, for ruthless competition, and for the ambition to conquer and to enslave. Nor does the imposition of peace upon the world by fear of the strong arm bring this ideal much nearer. For this ideal is essentially an ideal of freedom, the freedom of brothers in a family, wherein the immature and the weak have carefully secured to them the chance to grow and to grow strong.

We commend to all Christian people the principles which underlie the League of Nations, the most promising and the most systematic attempt to advance towards the ideal of the family of nations which has ever been projected. It has deeply stirred the hopes of those who long for peace on earth and increase of fellowship. But if any such league is to have success it will need the enthusiastic and intelligent support of millions of men and women. It is not enough that governments should agree to it, or statesmen work for it. The hearts and minds of the people in all countries must be behind it. In all nations a great change is needed, and is needed now. War-weariness cannot unite and is not uniting us. Neither the sufferings of some countries nor the ambitions of others are making much impression on a paralyzed world. The world needs to recover feeling, but the feeling must be right and true. Before either peace or freedom can be established in security and joy, the fires of brotherly love must leap up in the hearts of the nations. This great change requires a miracle, but it is a change that can be wrought by the one Spirit of fellowship, which is the Spirit of God. We must subject our wills and open our hearts to His influence, that He may work that miracle in the world.

Missionary Problems

It will be naturally and rightly said that the great ideal of the brotherhood of nations involves for its full realization the thorough permeation of the nations with Christ's Spirit. The conversion of the nations is the only real hope for the world.

It is a curious coincidence that all the most prominent problems in the mission field today are in some way connected with nationality. The report of our committee traverses the whole ground. We would here indicate only the salient points.

"These that have turned the world upside down are come hither also." Many others besides the men of Thessalonica have recognized that Christianity is a revolutionary force. It cannot be otherwise. The preaching of the Kingdom of God is always, as it was at the first, also the preaching of a change

of mind. It is certain to make people see that "the manner of life handed down from their fathers" is in some, or perhaps many, respects "vain." Whether missionaries emphasize this, or leave it to be inferred, they are sure to incur suspicion and arouse resentment. But today they are coming to see that some of this suspicion and resentment is due to their own faulty conception of their object.

They have been content to make disciples out of all the nations. They have not remembered that their Master in fact commanded them to make all the nations His disciples. In other words, they have not taken due account of the value of nationality. The aim of missions is not only to make Christians, but to make Christian nations. The principle has consequences, both negative and positive, which are daily becoming clearer. No community of Christians has a right to attempt to produce a replica of itself in a foreign country which it evangelizes. Neither forms of worship, nor methods of thought, nor social institutions belonging to one race ought to be imposed on another. Nor will evangelism or pastorate for longer than necessary be retained in foreign hands.

Foreign missionaries should set before themselves one ideal, and one only: to plant the Catholic Church in every land. They must remember that the Catholic Church needs the fulness of the nations. They must long to see national life putting on Christ, and national thought interpreting His truth. The more they have valued their own nationality, the more they should respect the nationality of others. They do not go out to obliterate other men's nationality, but to bring it near to Christ, who can exalt and complete it. They do not go out to propagate their national Church, but to add another national Church to the Church Catholic. They carry with them warnings and lessons from the history of national Churches. They will be on their guard against that sectarian spirit which is the danger of national isolation. No foreigner can forecast, still less invent, the lines of national development in religion. The foreign missionary, therefore, must give his strength to making known Christ in the fulness of His Person, His work, and His revelation of the Father, together with the great inheritance of Catholic tradition and the glory of the fellowship of the Catholic Church. He must leave to the converts the task of finding out their national response to the revelation of God in Christ, and their national way of walking in the fellowship of the saints by the help of the One Spirit. Thus will the glory of the nations be brought into the Holy City.

But not only does the Church need every nation to be evangelized; it needs also the help of every nation in evangelization. It has been a consequence of the late war that missionaries of certain nations are forbidden to work in the greater part of the world. As Christians we cannot acquiesce in this prohibition, except as a temporary measure. The command of Christ is obligatory on those nations, as on our own. Nor can the missionary cause afford to lose their assistance. But if this claim, which we thus advance in the Name of Christ, is to command the attention of statesmen, the standard of missionary single-mindedness must be kept very high. No one can be a politician as well as a missionary without endangering the credit of Christian missions as a whole. If missions are not to be at the mercy of measures of political expediency, missionaries must be plainly seen to have no object or motive, no thought, beyond the spreading of the Kingdom of God.

We have devoted so much space to the relation of nations and the national spirit to missions, because that is the outstanding problem of the mission field today. But we would not be misunderstood. Each of us belongs by his birth to some one of the many nations of the world. But every Christian belongs by his second birth to one holy nation, which is God's own possession. When loyalty to his own nation comes into conflict with loyalty to that holy nation of which Christ is King, a Christian can have no doubt which loyalty must give way. "He that loveth father and mother more than Me," said Jesus Christ, "is not worthy of Me." National loyalty has often led men into exclusiveness, jealousy, and hatred, which are far from Christ's purpose. No selfishness in the world has been so persistent or so ruthless as national selfishness. It is to save men from such wickedness that Jesus Christ binds them together into one holy nation. In the fellowship of this great unity nationality finds its redemption: while national characteristics are preserved for noble use and mutual benefit. But the love of God encompasses all and reconciles both men and nations in the brotherhood of redeemed humanity.

Conclusion

To a world full of trouble and perplexity, of fear and despair, of disconnected effort and aimless exertion, we present what we have been permitted to see of the purpose of God. It is enough to guide us. But, if it often seems that the message of religion is too general and its application to details too difficult, then it is our duty to recall to ourselves that we have to do, not with a theory, but with a Person. God is working His purpose out. If in simplicity we give ourselves to Him, He will work with us beyond our understanding: and we shall have contributed to the fellowship of man, because we have been working in fellowship with God.

Signed on behalf of the Conference.

RANDALL CANTUAR.

The advertisement of the Episcopal Academy appearing in this issue arrests attention by the statement that the School will, in the near future, be conducted in the country. In consequence, the pupils will be under Academy influence and oversight for the entire day—not only for the hours of study, but for the hours of play as well. Contrast such a plan and such an environment as is proposed with that of the city school, where, after study hours, the boys, being thrown upon their own resources, find the moving picture show, with its often dubious morality, as the ever-present attraction, and we can easily see the advantages of the new move. Far better is the new plan. An ample playground and athletic field in immediate contact with the School itself are the substitutes offered for the influence of the city streets. The great gain is in the moral and the physical side of the boys' education in that they are made an integral part of the School and the School life. We feel this to be a definite contribution to the cause of Christian education. Of course, all education should be Christian education, and certainly in a Church school; but we wonder sometimes whether Church people realize how great has been the contribution of this historic Academy to the ministry of the Church. In the dearth of young men offering themselves for the ministry—a dearth that has been felt in all religious bodies—the Academy has made a fine record. Without any written statement at hand, it is an easy matter to count up twenty young men, graduates of the School, who, within as many years, have taken orders in the Church. This is more than an accident, and it speaks well for the Churchly influence, which, if unobtrusive, is none the less definite and unmistakable at the Academy. Is it not significant also in this connection that graduates and undergraduates to the number of more than three hundred and fifty gave themselves to the service of their country in the recent war? And now the new plan proposes to make the good, better. Well done, Episcopal!

Lambeth Manifesto on Reunion

The bishops of the Lambeth Conference issued the following manifesto on reunion:

We, archbishops, bishops metropolitan, and other bishops of the Holy Catholic Church in full communion with the Church of England, in conference assembled, realizing the responsibility which rests upon us at this time, and sensible of the sympathy and the prayers of many, both within and without our own Communion, make this appeal to all Christian people.

We acknowledge all those who believe in our Lord Jesus Christ, and have been baptized into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ which is His Body. We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the divisions of Christian people, and are inspired by the vision and hope of a visible unity of the whole Church.

(I) We believe that God wills fellowship. By God's own act this fellowship was made in and through Jesus Christ, and its life is in His Spirit. We believe that it is God's purpose to manifest this fellowship, so far as this world is concerned, in an outward, visible, and united society, holding one faith, having its own recognized officers, using God-given means of grace, and inspiring all its members to the world-wide service of the Kingdom of God. This is what we mean by the Catholic Church.

EPISCOPAL AND NON-EPISCOPAL CHURCHES

(II) This united fellowship is not visible in the world today. On the one hand there are other ancient episcopal Communions in East and West, to whom ours is bound by many ties of common faith and tradition. On the other hand, there are the great non-episcopal Communions, standing for rich elements of truth, liberty, and life which might otherwise have been obscured or neglected. With them we are closely linked by many affinities, racial, historical, and spiritual. We cherish the earnest hope that all these Communions, and our own, may be led by the Spirit into the unity of the Faith and of the knowledge of the Son of God. But in fact we are all organized in different groups, each one keeping to itself gifts that rightly belong to the whole fellowship, and tending to live its own life apart from the rest.

(III) The causes of division lie deep in the past, and are by no means simple or wholly blameworthy. Yet none can doubt that self-will, ambition, and lack of charity among Christians have been principal factors in the mingled process, and that these, together with blindness to the sin of disunion, are still mainly responsible for the breaches of Christendom. We acknowledge this condition of broken fellowship to be contrary to God's will, and we desire to frankly confess our share in the guilt of thus crippling the Body of Christ and hindering the activity of His Spirit.

A NEW OUTLOOK AND NEW MEASURES

(IV) The times call us to a new outlook and new measures. The Faith cannot be adequately apprehended, and the battle of the Kingdom cannot be worthily fought while the body is divided, and is thus unable to grow up into the fulness of the life of Christ. The time has come, we believe, for all the separated groups of Christians to agree in forgetting the things which are behind and reaching out towards the goal of a reunited Catholic Church. The removal of the barriers which have arisen between them will only be brought about by a new comradeship of those whose faces are definitely set this way.

The vision which rises before us is that of a Church, genuinely Catholic, loyal to all Truth, and gathering into its fellowship all "who profess and call themselves Christians," within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be and others. Nor would any of us be dishonoring the Holy possessed in common, and made serviceable to the whole Body of Christ. Within this unity Christian Communions now separated from one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled.

(V) This means an adventure of goodwill and still more of faith, for nothing less is required than a new discovery of the creative resources of God. To this adventure we are convinced that God is now calling all the members of His Church.

SUGGESTIONS FOR A COMMON BASIS

(VI) We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of:

The Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the Baptismal confession of belief.

The divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ.

A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

(VII) May we not reasonably claim that the Episcopate is the one means of providing such a ministry? It is not that we call in question for a moment the spiritual reality of the ministries of those Communions which do not possess the Episcopate. On the contrary, we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. But we submit that considerations alike of history and of present experience justify the claim which we make on behalf of the Episcopate. Moreover, we would urge that it is now, and will prove to be in the future, the best instrument for maintaining the unity and continuity of the Church. But we greatly desire that the office of a bishop should be everywhere exercised in a representative and constitutional manner, and more truly express all that ought to be involved for the life of the Christian Family in the title of Father-in-God. Nay more, we eagerly look forward to the day when through its acceptance in a united Church we may all share in that grace which is pledged to the members of the whole body in the apostolic rite of the laying-on of hands, and in the joy and fellowship of a Eucharist in which as one Family we may together, without any doubtfulness of mind, offer to the one Lord our worship and service.

DEFERENCE TO ONE ANOTHER'S CONSCIENCES

(VIII) We believe that for all, the truly equitable approach to union is by the way of mutual deference to one another's consciences. To this end, we who send forth this appeal would say that if the authorities of other Communions should so desire, we are persuaded that, terms of union having been otherwise satisfactorily adjusted, bishops and clergy of our Communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations, as having its place in the one family life. It is not in our power to know how far this suggestion may be acceptable to those to whom we offer it. We can only say that we offer it in all sincerity as a token of our longing that all ministries of grace, theirs and ours, shall be available for the service of our Lord in a united Church.

It is our hope that the same motive would lead ministers who have not received it to accept a commission through episcopal ordination, as obtaining for them a ministry throughout the whole fellowship.

In so acting no one of us could possibly be taken to repudiate his past ministry. God forbid that any man should repudiate a past experience rich in spiritual blessings for himself Spirit of God, Whose call led us all to our several ministries, and whose power enabled us to perform them. We shall be publicly and formally seeking additional recognition of a new call to wider service in a reunited Church, and imploring for ourselves God's grace and strength to fulfil the same.

NO ABSORPTION OF ANY COMMUNION

(IX) The spiritual leadership of the Catholic Church in days to come, for which the world is manifestly waiting, depends upon the readiness with which each group is prepared to make sacrifices for the sake of a common fellowship, a common ministry, and a common service to the world.

We place this ideal first and foremost before ourselves and our own people. We call upon them to make the effort to meet the demands of a new age with a new outlook. To all other Christian people whom our words may reach we make the same appeal. We do not ask that any one Communion should consent to be absorbed in another. We do ask that all should unite in a new and great endeavor to recover and to manifest to the world the unity of the Body of Christ for which He prayed.

Some Nonconformist Critics

[From *The Church Times,* London.]

If one thing is more clear than another in the Lambeth Conference report on reunion it is the great desire of the bishops to go as far as they could in conciliating Protestant feeling. Some will even think they have gone too far. But their manifest eagerness to find acceptable terms of peace makes it very interesting to notice the effect on current Nonconformist opinion. Is it friendly, or doubtful, or hostile?

There has evidently been a fair amount of misapprehension. Many seem to think that the bishops had in view what is called "Home Reunion" only, and that the "Appeal to all Christian people" was addressed to none but Protestants. The universal character of the scheme has escaped them. They have not realized that the bishops were holding out two hands, one to Rome and the East and one to Protestant Nonconformity. The vision the bishops saw was the vision of a reunited Christendom, not the vision of a pan-Protestant federated Church. The whole report shows this quite plainly. A large number of the bishops who agreed to it doubtless considered that reunion with what they called episcopal Churches was the most important part of the scheme, and were determined to do nothing that would risk this. Indeed, no one who does not desire reunion with Rome and the East could possibly like the bishops' suggestions. This, perhaps, accounts for the doubtful tone with which they have been received in some quarters. Reading the report in the light of Protestant reunion only, it is evident that many have been puzzled by the offer of the bishops, in certain cases, to submit themselves to a conditional ordination if necessary. What do they mean by this? They say: we do not doubt their Orders. No, but they have failed to see that this offer had in view the Church of Rome and the Churches of the East. Any authorization from the Wesleyan or the Presbyterian body would take a different form. Again, there seems to have been a failure to understand because of the ambiguity with which the term Church may be used. Protestants, when they use this word, mean the invisible Church. To that they claim to belong. Then they say: You admit that; you admit we belong to the Church; what more do you want? But wait. What is it that we admit? We do not deny their claim, but we should describe it differently. We draw a distinction between the body and the soul of the Church. There are some who belong to the body of the Church and not to the soul—if we remember right, we are using the phrase of St. Augustine—others who belong to the soul and not to the body. But we ought to belong to both the soul and the body. Now we grant that Nonconformist Christians belong to the soul of the Church, to what they call the invisible Church, but we are eager to persuade them to belong to the body of the Church as well. Anything short of this we believe to be contrary to the will of Christ. Yet it seems by some to be taken for granted, because it is admitted they belong to the Church, that nothing more remains to be said or done. It is not understood that the theory of the bishops is different from theirs. They have approached the report solely from the standpoint of their own theology.

The point upon which most stress has been laid is the patent conviction of the bishops that nothing can be done unless Nonconformists are willing to submit to episcopal ordination. Obviously the bishops could not act otherwise. They have in view, we repeat again, not only reunion with Protestants but reunion with Rome and the East, neither of which would hear of reunion on any other basis. But some Nonconformists are frankly hostile to the suggestion. Dr. Clifford is one of them. Sir Robert Perks is another. More are doubtful, and view the proposal with great dislike. Even those who might accept it seem to assume that the sacramental theory of the ministry has been abandoned by the bishops. Of course this is not so. In a passage of the report concerning the Eastern Churches—and, remember, the report is to be taken as a whole—the definite statement is made that it is "of the first importance, in order to remove oriental misconceptions, to make it clear from our formularies that we regard ordination as conferring grace, and not only as a mere setting apart to an ecclesiastical office." Nonconformists are very sensitive, and again do not seem to understand the bishops' suggestion. It is this: You are not asked to deny your Orders. You may think what you like, but your actions must be determined on other grounds. Now many do doubt them. Their consciences will be offended by your ministry. We must proceed in deference to the consciences of others. Therefore episcopal ordination is a necessity if the ministry is to be accepted as a valid one everywhere. Give in, then, on these grounds. We are ready to lead the way. Convinced as we are of the validity of our Orders, if Rome or the East have doubts we will submit to an ordination which will remove those doubts. That is what the bishops say. If Protestants are going to insist that everyone else must take their own view of the validity of their Orders before reunion can become a possibility, then good-bye to all hopes of reunion. "Why cannot we be taken as we are?" says one of them. Surely the bishops have made the reason why quite clear.

This does not exhaust the objections from the Protestant side to the bishops' proposals. Some of these objections we fail altogether to understand. Thus Sir Robert Perks says that the scheme could not apply to Scotland because the Established Church there is Presbyterian, nor to Ireland and Wales because they have no Established Churches, nor to America because there the Baptists, Presbyterians and Methodists greatly outnumber the Episcopalians. The application of the scheme to America he describes as "too absurd for discussion." We fail to follow any of his arguments; his conclusions have no connection with the premises. There are others to whom the Establishment is a scandal. The idea of being reunited with an Established

Church revolts them. Well, if this proves to be a serious obstacle, we can only say that we do not believe there is a single bishop who would not gladly sacrifice the Establishment in obedience to the principle of "mutual deference to one another's consciences." But there are some things which cannot be sacrificed. Principal Griffith Jones claims that "the vast majority of Free Church ministers" will never submit to conditions of reunion which include Episcopal ordination and the Nicene Creed, and declares himself that he will accept no credal statement as authoritative over his judgment and conscience. If that is so, such men must, of course, remain without. No reunion that would mean anything is possible without a common creed. The Christian Church must stand to teach something authoritatively. We cannot be satisfied, as Bishop Gore said a fortnight ago at the International Conference on Faith and Order at Geneva, "with any kind of federation for good works or federation for mutual toleration."

There are many Nonconformists who welcome the proposals and regard the scheme with the sincerest sympathy. But there is evidently a strong hostile minority, possibly a hostile majority if it is true to say, with a writer in *The British Weekly,* that "in this matter of reunion the ministers (or some of them) are far ahead of the people as a whole." If this is really the case, then probably the wisest course to pursue will be to continue negotiations with the East and do all that can be done there, while leaving the door open for Protestants. There must be no surprise because there is not an immediate and favorable answer. Time must be given. But the non-Episcopal Churches must be sternly discouraged from supposing that they have only to wait and that in a few years the bishops will make new and easier proposals. Let them recognize instead how far Lambeth has gone to meet them—so far, indeed, as to make not a few of our friends uneasy—and let them realize that the cause of reunion is worth every sacrifice that is not a sacrifice of principle. The Nonconformist desire for reunion is as yet a young and tender plant; it must be given time to acquire strength.

ST. AGNES HOUSE

Children Enjoyed Summer Picnics—Volunteer Workers Needed

How the children did enjoy the picnics!

Hundreds of little ones were the guests during the summer at the outings given by St. Agnes House, 258 East Ontario Street. There was always one, and often two, picnics each week, when the children were taken into the country, where the fresh air and sunshine, also good "eats," put new life into the little bodies and strengthened them for the battle with the heat when they returned to the city.

Flowers in large quantities were sent each week to St. Agnes House from St. Paul's Church, Chestnut Hill, and given out by the hundreds to the children.

During the summer the children and grownups made good use of the library, and in many other ways realized what a help St. Agnes House is in the community.

Deaconess Morris and Deaconess Kaighn are planning to do more work this fall and winter. They need volunteer workers. Will you help them and thereby help yourself?

THE GUILD OF ST. BARNABAS FOR NURSES

The annual council for the Guild of St. Barnabas for Nurses is to be held this year in Philadelphia on Thursday, November 11th, and Friday, November 12th, at St. James's Church, Twenty-second and Walnut streets. The Chaplain General, Bishop Israel, will preside and will also be the preacher at a public service in St. James's Church on the evening of November 11th.

A SPECIAL ARTICLE NEXT MONTH ON CHAPEL OF THE MEDIATOR

Chapel of the Mediator, Fifty-first and Spruce streets, new, beautiful and inspiring house of God. An article describing the architectural wonders of the building and the big and very successful work of the congregation will be among the several interesting and informing features of the November issue of THE CHURCH NEWS. Illustrations showing the chancel, new windows, reredos and other gems of interior beauty will accompany the article. Don't fail to read the November issue. We aim to make a better edition each month.

CATHEDRAL LEAGUE MEETING NOVEMBER 1

A meeting of the Cathedral League will be held on Monday, November 1st, at 4 o'clock in the afternoon, at the Diocesan Church. The meeting is for the purpose of starting the fall and winter activities of the League and increasing interest in the work. Dean Robbins, of the Cathedral of St. John the Divine, has been invited to deliver the principal address. A large attendance of members of the League and friends of the Cathedral project is urged by the ladies in charge of the meeting.

Our Lord came into the world to confess His Father before men, to be a witness to His being and character and aims. . . A similar confession, then, a similar witnessing is demanded of the Church when she manifests her Redeemer's glory and carries on His work. —*W. Milligan.*

RESIGNATION OF MR. THOMAS HUBERT-JONES ASSISTANT TO EXECUTIVE SECRETARY

It its with very genuine regret that the Executive Secretary records the resignation of his assistant, Mr. Thomas Hubert-Jones. As it is well known, Mr. Hubert-Jones acted as Assistant during the Nation-Wide Campaign of last fall, and was, therefore, peculiarly equipped, by reason of his knowledge of the Diocese and its clergy and laymen, to assist in the Executive Office which was subsequently created. He brought, however, to this office not simply a wide knowledge and a real ability to serve, but a fine spirit which was invaluable in creating the proper morale in the office, and also in creating friendly relations with all callers. In addition, he took exclusive charge of special campaigns held in a number of the different parishes during the calendar year, and as far as the Executive Secretary is informed, with very gratifying results in each of such campaigns. Both his work and his spirit will be missed in the office, and it will be exceedingly difficult to replace him. His friends, however, will be glad to know that his only reason for leaving us was the fact that he had received a flattering business offer, which, on account of his family's requirements, he felt that he could not properly decline.

REYNOLDS D. BROWN,
Executive Secretary.

WE THANK YOU

The last number of THE CHURCH NEWS (June) was worth the whole year's subscription.

MARY R. WILCOX, M. D.
Cynwyd, Pa.

Rev. Dr. Vernon Welcomed

On October 1st the Rev. Dr. Frank L. Vernon enters upon the discharge of his duties as rector of St. Mark's, Philadelphia.

He will receive a hearty welcome from all the Church people of the Diocese. It is altogether probable that in due time a much larger circle will claim him as a friend; for he comes from Portland with a record of civic achievement which has fairly entitled him to be regarded as the first citizen in that vital and progressive community.

St. Mark's Parish occupies a unique position among the parishes of the Diocese. The character and quality of its rector is a matter of general concern. Like his immediate predecessor, Dr. Vernon may be counted upon to serve the Parish and the Diocese with steady and unselfish devotion. The task that lies before the rector of a metropolitan parish, the environment of which is rapidly changing, is a task calculated to tax to the uttermost both the energy and resourcefulness of the strongest man. Dr. Vernon possesses in eminent degree two qualities which fit him for successful accomplishment under these trying conditions. He has a genuine love of souls and that pastoral gift which draws people into his fold, and his endowments as a preacher are such as to enable him to retain his hold upon those who have been gathered in.

It is to be expected that he will be eager to take his place among those whose interests are not limited by their parish boundaries. He may doubtless be counted upon to work fruitfully in the service of the Diocese. He will be effective in stimulating the general missionary work of the church, and Philadelphia will soon take account of him as one of her most trusted citizens.

THE REV. ALBERT H. HOLT

NEW FRANKLINVILLE RECTOR

The Rev. Albert H. Holt Comes to Christ Church.

Mr. Holt received his early training for the Church in the Sunday-school and choir of The Church of the Good Shepherd. Later, at St. Simeon's, he served as lay reader, and became a candidate for Orders in 1915. Appointed as lay reader at St. Gabriel's Mission, Feltonville, he served until 1916, when he was succeeded by a minister-in-charge. For a year after, he served as lay reader at Gloria Dei, and in 1917 was placed in charge of St. Andrew's Chapel and Neighborhood House, a mission of the Church of St. Asaph, Bala. Ordained to the diaconate in 1918, he continued as curate and was ordained to the priesthood in 1919 by Bishop Rhinelander, continuing as curate at St. Andrew's.

Mr. Holt received his education at Ursinus Academy and Ursinus College, continuing at Wesleyan University, where, in 1914, he received the degree of Bachelor of Arts. He entered Philadelphia Divinity School in 1915 and was graduated in 1918.

CHURCH TRAINING AND DEACONESS HOUSE

The opening service of The Church Training and Deaconess House will be held in the chapel at 708 Spruce Street on Wednesday, October 6th, at 4 P. M. Bishop Rhinelander will make the address.

The Deaconess Retiring Fund Society will meet on the same day at 3 P. M. Instruction of classes will begin on the following day (Thursday). The classes are open to adults without tuition fee.

HOUSE WARMING

THE FOLLOWING INVITATION IS EXTENDED TO ALL MEMBERS OF

THE WOMAN'S AUXILIARY
THE GIRLS' FRIENDLY
ST. BARNABAS SCHOOL FOR NURSES
DAUGHTERS OF THE KING
CHURCH PERIODICAL CLUB
CHURCH MISSION OF HELP

MRS. J. ALISON SCOTT

REQUESTS THE PLEASURE OF YOUR COMPANY

AT THE OPENING OF THE NEW DIOCESAN SUPPLY BUREAU

1011 LOCUST STREET

ON WEDNESDAY, OCTOBER THIRTEENTH

FROM FOUR UNTIL SIX, AND FROM SEVEN-THIRTY UNTIL NINE-THIRTY P. M.

TEA

THE ST. JAMES STREET ENTRANCE CAN BE REACHED FROM WALNUT OR LOCUST STREETS VIA WARNOCK STREET. FOLLOW THE BLUE POSTS

CHURCH NEWS, "BEST PAPER"

101 West Johnson Street,
Germantown.

Editor of THE CHURCH NEWS:

It may interest you to know that one of the clergy in West Massachusetts, to whom I send my copy of THE CHURCH NEWS (when I have finished it) considers it the best paper of the kind he has ever known.

As he also reads *The Church Militant* of Massachusetts and *The Pastoral Staff* of West Massachusetts, his words are of some value and I am glad to pass them on to you.

HENRIETTA BLASDELL.

THE DIOCESAN CHURCH

A successful Vacation Bible School was held at the Diocesan Church of St. Mary, Broad and South streets, under the direction of Deaconess Powell. Ninety children enrolled, but owing to the scarcity of teachers, they were divided into two groups—the boys attending two days a week and the girls two, while all met for some entertainment or a trip to the park on the fifth day.

Deaconess Powell has now left us to take up her duties as a United Offering worker in the Diocese of Spokane, but Deaconess Truesdell has returned and will assist the vicar this winter.

The Rev. Sidney W. Creasey, of the Church of the Atonement, Morton, has accepted the position of assistant, and began his new duties October 1st. The Rev. Mr. Creasey was formerly a missionary in Idaho and Nevada. He has had successful experience in preaching missions and also is deeply interested in the healing mission of Mr. James M. Hickson.

The weekly intercessions for the sick have been held regularly during the summer, and every week there have been persons present who desired the laying on of hands for healing. It is expected that they will be continued through the fall and winter. Friday at 10 o'clock is the time of the service.

Bishop Rhinelander is planning to hold a teaching mission for two weeks in Advent, beginning Sunday, November 28th and closing Sunday, December 12th. He will be assisted by the Rev. Dr. Richardson, the Rev. Sidney W. Creasey, and the Rev. Samuel B. Booth. The hours of the services will be announced later, but it is expected that the Bishop himself will preach every evening of the second week.

The annual service for colored workers of the Diocese of Pennsylvania was held on the afternoon of Sunday, September 19th, with the sermon by the Rev. John R. Logan, of the Chapel of St. Simon the Cyrenian.

WE ARE HERE TO SERVE

The Department of Publicity is anxious to serve the diocese, the parishes, the organizations and individuals of the Church.

Please call upon us, whenever you have news for THE CHURCH NEWS or the daily newspapers.

Remember, we are here to SERVE.

JAMES MILBURN BENNETT,
Director,
Room 8, Church House.

A CALL TO DUTY;

IS IT FOR YOU?

Do you want to work for the Church?

Haven't you a definite duty set for yourself?

Aren't you connected with some organization, serving someone or some object, somewhere?

If not, please call at the Church House and consult Mrs. Howland, who is in charge of the Recruiting Service Bureau. Mrs. Howland will be at her office on the first floor of the Church House all day on Mondays and Wednesdays.

Just step inside the door and Mrs. Howland will explain to you the need of

Workers
Cassocks
Kindergarten teachers
Photographers

and many other lines of duty YOU can perform for the Church.

PERIODICALS NEED BINDING

Call to Preserve Old Publications in the Diocesan Library—Who Will Help?

A discovery was recently made in the closet of the Diocesan Library, at the Church House, of a number of old Church periodicals. They are in good condition, and the librarian would be glad if some individuals or some of the numerous societies in the Church would consent to binding these magazines for the Library.

It was suggested that if the Woman's Guild of, say, St. James' Church, Smithtown, would take it upon themselves to bind the *Spirit of Missions* for the Library every year; and if the Ladies' Aid Society of St. John's Church, of Jonestown, or some other place, would have the Library *Churchman* bound yearly, it would be a splendid contribution to the shelves of that institution. Already we have bound volumes of the *Spirit of Missions,* from 1836 to 1905; of Pennsylvania Convention Journals to 1897; of General Convention to 1898. This includes the year listed.

Now that the stress of war work is not pressing, it is hoped that some of the churches of the Diocese may bring this matter to the attention of those who might push it through, to the good of the Diocesan Library and the aid of those clergy and others who come to its shelves for reference and recreation.

Earth grows into heaven, as we come to live and breathe in the atmosphere of the Incarnation. Jesus makes heaven wherever He is.—*F. W. Faber.*

THE CHURCH CLUB

Bishop Rhinelander to Speak on the Lambeth Conference on October 11

Bishop Rhinelander will give an address under the auspices of the Church Club in the Assembly Room of the Church House on Monday evening, October 11th, at 8 o'clock on The Lambeth Conference. The clergy of the Diocese, the members of the Church Club, and the lay deputies to the Diocesan Convention are all invited to attend.

It is hoped to also have Bishop Garland present, and in that event he will be asked also to speak on the work of the Conference.

SUNDAY-SCHOOL MEETING OCTOBER 18

The annual meeting of the Sunday-school Association of the Diocese of Pennsylvania will be held this year in St. James's Church, Twenty-second and Walnut streets, October 18th, afternoon session at 3.30, evening session at 7.30, cafeteria supper at 6.15. All Sunday-school workers are asked to reserve the date and to attend.

CHURCHWOMAN'S CLUB

Room Open Daily—Day or Days for Tea to Be Determined Soon

A meeting of the members of the Churchwoman's Club was held in the club room on May 18th. The large attendance showed the deep interest which the members feel in this new diocesan organization. By-laws were discussed and adopted. Tea was served after the meeting.

The annual meeting will be held on the second Tuesday of January, and it is hoped that every parish of the Diocese may be largely represented by members at that meeting. The election of officers for the ensuing three years will take place, and other important business transacted. Dues of one dollar for membership will be received in the Educational Room, or may be sent to the treasurer, Mrs. C. Fenno Hoffman, Ardmore. A membership postal will be mailed to the new member.

The club room is open daily, and tea will be served on a day or days to be determined soon.

It is very much desired that the room may be used as a rest room, a meeting place, for reading or correspondence.

HEALING MISSION

October 11th to 15th, inclusive, 7.30 P. M., at St. John's Church, Germantown Avenue and Seymour Street, conducted and administered by Father Hathaway. The public, and especially the diseased, are invited to attend and to be healed.

FRANCIS M. WETHERILL,
Rector.

To the Rectors and Vestries of the Diocese of Pennsylvania

The Executive Council of the Diocese of Pennsylvania have appointed the EDUCATIONAL DEPARTMENT their headquarters for the sale of THE NEW CHURCH HYMNAL, thus enabling Parishes and Missions to secure the reduction on their orders.

SPECIAL RATES OFFERED

On orders of ten or more
$1.00 each (Hymnals with Music)

Single copies
$1.20 each (Hymnals with Music)

$0.40 each (Words only)

Address orders to
THE EDUCATIONAL DEPARTMENT
Church House, Twelfth and Walnut Streets, Philadelphia, Pa.

NEW WINDOW AT THE MEDIATOR

Seven Being Made for the Chancel—Consecration Ceremony Planned

Seven new stained glass windows for the chancel of the Chapel of the Mediator, Fifty-first and Spruce streets, are nearing completion by Nicola D'Ascenzo.

The present large window in the sanctuary will be moved to the opposite end of the edifice behind the baptismal font. This window is now regarded as one of the most impressive of its kind in the city, but the new ones will be exceptionally beautiful. Experts say it is one of the most imposing yet installed in a Philadelphia church.

At present workmen are engaged in installing the new reredos of carved limestone in the rear of the altar, which will complete the chancel.

The consecration ceremony will take place when all of the work is completed. Special arrangements are being made for this ceremony, and announcement of the date will be made later, when all the plans are prepared.

NEW MEMORIAL WINDOW

[From the *Lancaster Avenue News.*]

Calvary Church, Forty-first above Brown Street, of which the Rev. Charles Leighton Steel is rector, recently had placed in, as the window on the north, the second from the organ, a memorial with the following inscription: "Thy brother shall rise again. In loving memory of Basil Leighton Steel, U. S. N., who died in Cardiff, Wales, October 8, 1918, in the war service of his country; and his sister, Mary Agnes Leighton Steel, who died February 13, 1919. *Requiescat in pace.*"

Miniature emblems of the United States and France, left and right respectively, fill in the top. Then representations of our Lord and Martha and Mary (agreeably to St. John xi: 23) and other figures. Then the cross and crown next above the nine lines of words above quoted.

ST. THOMAS'S SELF-SUPPORTING

The Rev. F. A. Garrett Becomes Rector—Membership and Offerings Show Gratifying Increase

After receiving aid from the Convocation of South Philadelphia for one year, St. Thomas's Church, Twelfth Street below Walnut, is again able to shoulder its own responsibilities. The Rev. F. A. Garrett took charge of the parish one year ago, under the appointment of Bishop Rhinelander. At that time the church was in dire financial straits and practically all its membership had drifted away. But during the past year the Sunday offerings have averaged one hundred dollars a week, and the congregation has increased to a remarkable degree, all of the old members having returned and thirty-six added by Confirmation and about one hundred by transfer, coming from various parts of the country.

The church has bought a comfortable rectory at 1932 Bainbridge Street and made extensive repairs to the church roof, put a new furnace in the basement at a cost of five hundred dollars, together with other minor improvements. One hundred dollars was paid towards the support of the Episcopate, and various amounts given to other purposes. The Rev. F. A. Garrett was elected rector of the parish on September 1st of this year, having served one year to the satisfaction of vestry and congregation as priest-in-charge.

St. Thomas's was founded in 1793, and is the oldest congregation of colored people in America, regardless of denomination. The new rector is a native of Philadelphia, and a graduate of the Central High School, University of Pennsylvania and the General Theological Seminary, having been eight years in the ministry.

To be selfish is to be ignoble—to repose on a lower platform for lower gain, when you might choose a higher. To be selfish is to sacrifice the nobler for the meaner ends, and to be sordidly content. —*H. R. Haweis.*

EDUCATIONAL NOTES

Some dates to remember:

Friday, Oct. 8.—Diocesan Church of St. Mary. The annual retreat of the Prayer Guild for the Teaching Office of the Church, beginning with Holy Communion, 8.30 A. M., closing with Evensong, 4 o'clock. Conductor, Bishop Rhinelander.

Breakfast and lunch will be served, 50 cents each.

Persons desiring to be present are requested to send their names to the Educational Department, Church House, by October 6th. All members of the Diocese are invited.

Thursday, Oct. 21.—Diocesan Church of St. Mary, 9 A. M. Corporate Communion of Parish Educational Secretaries and Mission Study Class Leaders. Celebrant, the Bishop.

11 A. M., Conference at the Church House.

12 M., address by the Bishop.

Monday, Oct. 25, 2.30 P. M.—Opening session of the Normal Mission Study Class, Educational Room, Church House.

Wednesday, Oct. 27, 10.30 A. M.—Opening session of the Morning Mission Study Class. Educational Room.

Subject for these classes, "The Church and Her Task."

Text-book, "The Survey."

Leader—Mrs. Henry A. Pilsbry, Diocesan Educational Secretary.

These classes continue for seven consecutive Monday afternoons and Wednesday mornings.

Registration may be made in the Educational Room.

We are in the second year of the Nation-Wide Campaign. The Church has made her survey. She lifted up her eyes to look. What she saw she has written in a book—"The Survey." The question is: will her members read it, study it?

We cannot be satisfied with one small class in a parish. Begin plans now. Send a representative to one of these classes. Apply now for a leader of a parish class for Advent, Epiphany, Lent, or all three.

ADELINE AVERY PILSBRY,
Diocesan Ed. Sec'y.

"The Survey," Manual, Archdeacon Stuck's book on Alaska, and other helps for the course can be procured at the Educational Department, Room 16, Church House.

Life is more important than death. In fact the work of death can only be safely done in life. The practical truth is that which touches us at once, the most sober and solemn view of life, that every single thing we do is actually making death either harder or easier.—*Faber.*

The Rev. Charles Samuel Hutchinson, D.D.

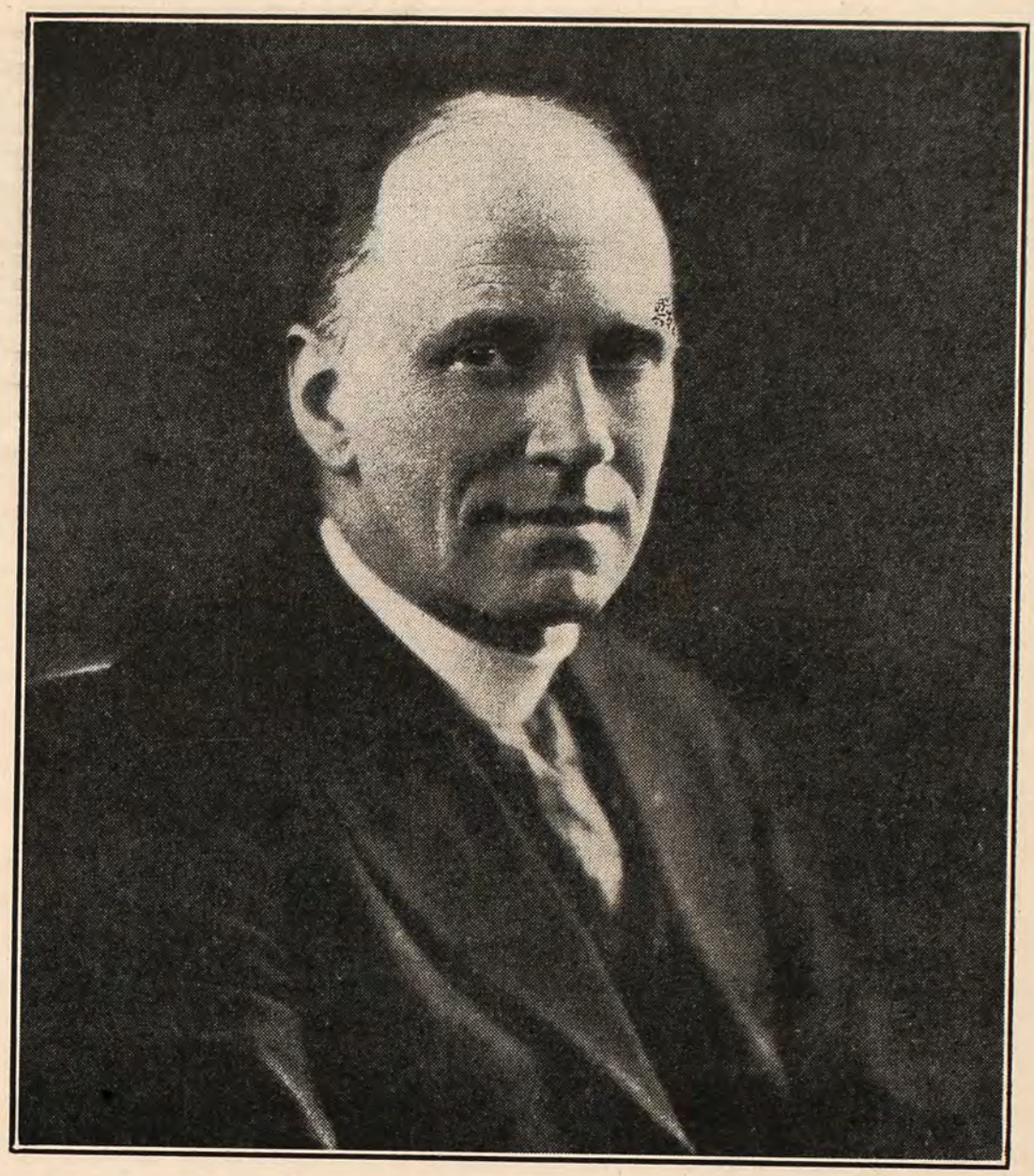
An Appreciation

For fifteen fruitful years Father Hutchinson has ministered to St. Clement's Parish. Succeeding the saintly George Herbert Moffett, of precious memory, his was no easy task. A young man called to the rectorship of an historic, outstanding parish, and following in the footsteps of one who had endeared himself in a very special way to his people and who had done a great work in freeing the parish from debt and establishing it on a firm financial basis, he has carried forward the work and impressed himself on his people and on the Diocese as a man of special talents and ability and as a priest ever mindful of his duties alike to God and man.

When Father Hutchinson said in his letter of resignation that his recollections of his life among the people of St. Clement's would always be of the tenderest and happiest possible, he was likewise voicing their feelings about him. There is but one opinion in the parish about his leaving—that of keenest sorrow and regret, coupled with a willingness to bear both cheerfully that he may enter upon a wider field of opportunity and usefulness.

Under the rectorship of Dr. Hutchinson the far-reaching plans of Father Moffett were brought to a full fruition and developed to a point that a generation ago seemed beyond the most sanguine hopes and ambitions. He leaves the parish vastly improved on the material side and in a sound financial condition, thanks to a splendid co-operation with a willing vestry.

It is upon the spiritual side, however, that Father Hutchinson has made his greatest contribution. An attractive preacher, a wise and helpful confessor, a devoted priest, he has not only continued the high traditions of St. Clement's, he has developed and increased them. The parish has gained in its influence and



THE REV. CHARLES SAMUEL HUTCHINSON, D.D.

leadership in the Catholic Movement within the Diocese and Church at large through his wise and untiring efforts. Earnestness and zeal have been the characteristics alike of priest and people. To paraphrase a statement of the late William S. Price, the one-time Chancellor of the Diocese, the greatest of all progress at St. Clement's is the good that has been done to the souls of the many who have been so fortunate as to come under the influence and power of her teachings and ministrations. Surely no greater tribute can be paid to those responsible for such a tribute, and to no one in the succession is a greater share of the responsibility due than to the Dean-elect of the All Saints' Cathedral, Milwaukee, the Rev. Charles S. Hutchinson, D.D., for fifteen years the beloved and useful rector of St. Clement's, Philadelphia.

The prayers of a grateful congregation follow him!

CLINTON ROGERS WOODRUFF.

AT AN EARLY EUCHARIST

Dear Lord, who in this sacrament divine,
Beneath the elements of bread and wine,
Art present wondrously.

Who o'er the earth and highest heaven dost reign—
Lord God omnipotent—yet Thou dost deign
To give Thyself to me!

Oh, with the Heavenly Manna make me whole,
Come, blessed Jesus, to my sin-sick soul!
Prostrate, I worship Thee.

To Thee, by seers and prophets long foretold,
The shepherds brought a spotless lamb of old,
At Thy Nativity.

And wise men brought Thee gifts beyond compare.
I have no golden crown, no perfumes rare,
To offer unto Thee.

I am unworthy, Jesus, to draw nigh,
But Thou didst heed the dying thief's last cry:
Hide not Thy face from me!

My heart I give to Thee, O Lord, my God!
I pray Thee, guide me with Thy staff and rod
That I may follow Thee

In prayer, and sacrifice, and earthly loss,
In weariness beneath a heavy cross,
For love, dear Lord, of Thee.

—Harriet Appleton Sprague in The Living Church.

Christ Church, Second St. Above Market St., Philadelphia

Our Two Hundred and Twenty-Fifth Anniversary

In the celebration of the 225th anniversary of the introduction of the Church into this Colony, the extensive objective quite equals the intensive. The Diocese and Commonwealth are as concerned in it as is the parish.

The composite character of American foundations is happily emphasized by recalling the primary contribution to our national life from the Jamestown settlers and the Philadelphia State builders at the same time that our attention is focused upon the Mayflower and Puritan influence.

Churchmen and Separatist each put succeeding generations under immeasurable obligations. And the story of each must be supplemented by that of the other if our Americanization projects are to be intelligent.

With readiest appreciation of the enrichment brought by each racial accession to the melting pot, it is imperative and timely that we should certify the English origin of our genius and institutions. They who pause in the rush of present duties, discovering and disclosing the sources of our development and power, render service of prime value, charting the future. Even the best informed locally have yet to be introduced to men and measures of dominating influence in colonial days. They who would understand their Philadelphia need to place high in the line of worthies the names of such men as Henry Compton and Thomas Bray. The former, an outstanding Christian statesman, who was Bishop of London and member of the Privy Council, urged Penn to deal humanely with the Indians, safeguarded the colonists against religious intolerance by inserting in the Charter the proviso under which Christ Church was founded, and through his long Episcopate made a reality of his ecclesiastical jurisdiction over these plantations. The latter, Thomas Bray, was Compton's appointee as Commissary, and contributed incalculably to the enrichment of life in the formative period. With the avowed purpose of inducing the best type of men to volunteer for emigration as pastors, school masters and citizens, he established libraries here and in four other centers in 1696 and 1698, and followed these up by organizing two epoch-marking societies for the advancement of Christian knowledge and for the propagation of the Gospel in these parts; which societies exerted a far-reaching influence through years of nursing care in this country. The pioneer laymen who, in 1695 took advantage of the Charter proviso and built the first church on the land deeded to Joshua Carpenter, established a sanctuary of religious liberty from which in due course movements of inestimable value developed.

These and kindred recollections carry us a century back of the Revolutionary period, expanding the horizon of the average man.

Several impressive exercises have already taken place at the old church this anniversary year, particularly the opening service of the Diocesan Convention in May, when the Presiding Bishop, the Right Rev. Dr. Tuttle, delivered a memorable sermon; again in June, when the Graduation Sermon was preached to the officers, faculty and graduating class of the University of Pennsylvania; and yet again on the Fourth of July, when a representative congregation was addressed by selected leaders of the religious bodies influential in the American Revolution.

Arrangements are being made for the culmination of the celebration in mid-November. The committee appointed for this purpose by the Diocesan Convention has, with the approval of the several Bishops of the State, suggested to each rector the preaching of a historical sermon on Sunday, November 14th, being the 24th Sunday after Trinity. A service of exceptional significance will be held in Christ Church on that day, when the preacher will be a distinguished representative of the Bishop of London and the S. P. G. It has been suggested that at these services throughout the State opportunity be given for offerings to be used in erecting some fitting memorial in the appropriate place to commemorate the leadership of the men to whom the Church and Pennsylvania owe so much.

The Diocesan Committee proposes to observe Monday, November 15th, with several interesting exercises, inviting the Bishops and clergy of the State to meet with the Bishop and clergy of the Diocese at Christ Church to discuss certain aspects of our beginnings.

The committee of the vestry, in cooperation with the ladies of the parish under the chairmanship of Mrs. H. H. Donaldson, is arranging a program for each of the succeeding days of the week; a feature of this program will be a historical exhibit, with an opportunity to inspect the structural alterations and improvements undertaken during this summer.

The ancient organ, which has been several times renovated, is again being reconstructed for the use of those who find in this venerable shrine, with its revived activities, their spiritual home; windows which had been bricked up have been reopened; a stairway to the galleries has been erected in the Tower Room, uncovering a balcony which for years lay concealed; an extension of the iron fence supplants the brick wall on the western exposure; the original sash are being replaced over the four stained glass windows on the south, restoring the exterior appearance; several mural tablets are in contemplation, recording names and incidents of superior importance.

These and other contemplated betterments have been the subjects of painstaking consideration by the parochial authorities under the generous supervision of the Diocesan Committee on Architecture, and more particularly of Mr. Horace W. Sellers, a specialist on the Colonial period.

Those who realize the unique value of the shrine, with its incomparable witness to the past and for the future, recognize the desirability of providing for the necessary expense for such betterments. There has been no general appeal made for this purpose; but gratifying responses have been volunteered by various individuals and groups, justifying the undertaking. The committee in charge, under the chairmanship of Mr. T. Broom Belfield, must secure an additional five thousand dollars in order to meet the obligations thus far incurred; and at the earliest favorable moment yet other improvements must be provided for, such as repairing the roof and repainting the exterior and interior. The time has also come when the Neighborhood House should be completed; contributions aggregating approximately eleven thousand dollars are in hand for this purpose; in due course it is hoped that this center of aggressive Church enterprise shall be made adequate to meet its full opportunities.

MR. MERYWEATHER HONORED

Mr. Thomas A. Meryweather, lay-reader, in charge of St. Andrew's Church at Yardley, has been appointed chaplain of the Sixth Regiment, Pennsylvania National Guard, with headquarters in Philadelphia. He may not accept the appointment until he is ordained. Bishop Rhinelander will visit Yardley for confirmation on October 17th. Thirteen are under instruction for confirmation. "'We are planning great doings for this winter," writes Mr. Meryweather of his work at Yardley.

MR. BLOCK GOES TO ROANOKE

The Rev. Carl Block, who resigned as rector of All Saints', Norristown, left October 1st for Roanoke, Va., to become rector of St. John's Church.

The Executive Office During the Summer

Up to August 31st, eight months of the calendar year have elapsed, and it is now quite possible to both prepare a statement of the results in dollars and cents of the new undertaking of the churches in this Diocese, and also to form some kind of a forecast of the results for the entire year.

The total amounts contributed for extra parochial purposes to September 16th, inclusive, was $361,555.77. Out of this total, $178,584.67 has been sent to New York for the general missionary work carried on there. In 1919 our apportionment for the General Missionary Work was $158,000, and it is well known that it was only raised after a vigorous effort to meet a deficiency towards the end of the year. Apparently, therefore, wewe have already, to September 15th, sent to New York $20,000 more than our entire apportionment for 1919, and within $7,000 of the total received by New York last year for all purposes (that total including $27,000 of specials).

The New York office has published a list of the sums received from the different Dioceses to September 1st. New York leads this list with $164,000, Pennsylvania coming second with $154,000; Massachusetts is third with $86,000, and the other Dioceses are considerably in the rear, the next being Chicago with $48,000. It is worth noting that of the larger Dioceses, Pennsylvania had, on September 1st, contributed 23 per cent of its quota for the year, as against 18 per cent for New York, 14 per cent for Massachusetts, and 12 per cent for Chicago. While, of course, the percentages of all the large Dioceses are considerably below what was expected at that time, nevertheless it is at least gratifying to note that both in totals and percentages, Pennsylvania is more than holding its own.

Another and more personal test, so far as our Diocese is concerned, is the record of our different parishes. The secretary has prepared a list in which the sums contributed by the different parishes and missions for the year 1919, for extra parochial purposes, is compared with the sums contributed to September 1, 1920, for the same purposes. The results are interesting. About 40 per cent or 45 per cent of all our parishes and missions show a prospective substantial increase for this year; the test of substantial increase has been whether, to September 1st, they have approximately given the sum contributed during the whole year of 1919. Obviously those that have done so are reasonably certain of making a substantial increase in their total by the end of this year. A similar percentage (probably about 40 per cent) are, conversely, in the position where their contributions to September 1, 1920, make it look doubtful whether they will equal, for the year 1920, the contributions given during the year 1919. It is a significant fact that, with few exceptions, the parishes which have made substantial increases are parishes which took part in the Nation-Wide Campaign and made a personal canvass, whereas those that show prospective decreases are, with few exceptions, the parishes which did not join in the campaign. There are, however, certain comments that ought to be added with reference to this second group. One is that in some parishes reports are not being regularly made of collections for such purposes. It is possible that they will much add to their total by their reports for the last few months. Another is that in a number of parishes it has been customary to make a special drive for such objects towards the end of the year. It is hoped that some of our parishes, as a result of such a drive, will largely increase their gifts. Finally, the secretary feels it only fair to say that there are no doubt parishes which, for different reasons, cannot reasonably be expected to increase their offerings for such purposes. Some of the congregations have fallen behind, not being able to take care of their own expenses; others are made up of members who either because they carry on parochial undertakings which involve large expenditures, or again because they have been in the habit of giving along certain lines, and are not easily diverted to the general program of the Nation-Wide Campaign, insist on continuing their own methods of giving, regardless of their bearing on the general program of the Church. It is quite natural that such conditions should exist in some parishes; indeed, the secretary feels that accomplishing the result in a conservative Diocese like Pennsylvania of having at least 40 per cent of our parishes largely increase their contributions for extra parochial purposes in a single year is an exceedingly good one on which the Diocese is entitled to congratulations, and that we may look forward with confidence to other parishes falling in line with the movement that has accomplished such result.

A word should be added with respect to the bearing of the Nation-Wide Campaign movement on our various Diocesan institutions. Early in the year it was decided that, for the present, it is essential that these institutions shall continue their appeals to their respective supporters, and this has been universally done. The Executive Office has notified each of these institutions that if or when during the year it may need the support of the General Fund managed at the office here, it will receive such support in proportion to its prior income, as far as possible. The result has been that, of the twenty institutions on our Diocesan budget, twelve are now receiving monthly appropriations from the General Fund of the Nation-Wide Campaign; it may, therefore, properly be said that one result of the campaign is to guarantee to our institutions that they will receive at least the full sums which they have received from Church contributors in the past. It should be added, however, that the sums that several of our institutions have received in the past are inadequate for their present needs and that an increase in such totals ought unquestionably be made during the ensuing year.

It may be briefly added, as one desirable result of the Nation-Wide Campaign, that a check is sent to the Treasurer of the Board of Missions on the first of each month for the sums needed by him to pay all of his obligations, whether for special work or for our different convocations. Our missionaries and others are, therefore, perhaps, for the first time in the history of the Diocese, receiving their compensation with absolute regularity when it is due.

As to the future, the New York office is planning for a continuation of the Nation-Wide Campaign this fall in all of the Dioceses; although somewhat modified in the different Dioceses, the general program being to strengthen and hold the ground gained in the past year, and to extend it in each parish and Diocese as may be practicable. The Diocesan Conference will be held in St. Stephen's Church, Tenth Street above Chestnut Street, on Friday, October 15th. Morning and afternoon sessions will be conducted by Mr. Lewis B. Franklin, the treasurer, of New York, and there will be an opportunity given to those present to inquire as to all matters relating to the continuation of the campaign. It is much hoped that not only our clergy, but also the laymen and laywomen, both those who took part in the Nation-Wide Campaign last fall and those who are willing to take part in it this fall, will be present in order to get a full understanding both of the results to date and of the methods proposed for continuing the work this fall.

REYNOLDS D. BROWN,
Executive Secretary.

FOR FORTY DAYS Christ was with the disciples talking with them of the things pertaining to the Kingdom of God. If we cannot believe that the Apostles deceived others, it seems (if possible) still more unlikely that they were the victims of deception.—*Bishop Westcott.*

What We Are Going To Do

By the REV. SAMUEL HAMILL WOOD

Long, long years ago presidents of one thing or another used to get into office by saying, "This is what we are GOING to do."

And then the thing would NOT be done. It would be postponed on account of rain, or for some equally unimportant reason.

So we are telling you what the Church of the Holy Apostles of Philadelphia is GOING to do, not in any boastful spirit, nor to secure any kind of an advantage, but in the hope that others may deem it advisable to try the same plans.

So much has been thought, said and done about woman suffrage that the world has almost entirely lost sight of mere man. On the other hand, mere man has used (as an excuse for not being confirmed) the old plea that he does not care to be a "grown-up" member of a confirmation class consisting mostly of Sunday-school children.

Yes; a mere man is wrong if he talks that way, but it is easy to see his point of view—and what are you going to do about it?

The Men's Service Club of the Church of the Holy Apostles says: "Remove the obstacle; set aside the objection."

The Rev. George Herbert Toop, D.D., rector of the parish, is ex-officio president of this organization and Mr. Frank McKay is the active head of a church club for men only, which meets every Monday night except during the summer, and which has for its slogan this season of 1920-1921, "A Special Confirmation Class for Men."

But this is not all. Every "going" business, every "worth-while" enterprise, is reaching out (in days of its prosperity and success) for new business, new patrons, new ideas. A "going" business does not wait until it is "run down" before it looks around for opportunities in the line of improvement or expansion.

So we are anxious to tell you of a plan for a hundred new members for our Sunday-school and Bible classes during the season of 1920-1921. It is not the number involved which is particularly interesting, because the figure is not a large one; but the plan may have some features which will be helpful in other places, and so we give you the wording of a circular which we are sending out to our own people under the heading of "LET'S DO IT RIGHT. YOU CAN—BUT WILL YOU?"

"Look in any church report and you see page after page of the apportionments made against churches in all the cities and towns of a Diocese; and in the next column are printed the results—the figures showing which churches have met the requests made of them, and which ones have NOT done so. If any have done MORE than was asked of them, this fact is also shown.

"But these reports on apportionment are all about MONEY.

"We now ask you to accept, in the same splendid spirit, an apportionment not about money at all, but about new members for the Sunday-school and Bible classes. Of course, unless you really welcome the idea there can be no hope of success. It is a venture of faith. But let us all accept the challenge, and take pride in meeting the requests made in the apportionment; for it is for the good of our splendid parish, and for its continued usefulness, that we are making this effort.

"You are asked to find one hundred new members for the Sunday-school and Bible classes during the season of 1920-1921. This is not a large number; the only thing is to do it systematically, on a carefully figured basis of asking each class and each department to do something. Then—just as all churches do with their records as to money apportionments—we hope to print a report showing what each class has done in answer to this apportionment or request.

"1. A 'new member' means someone not on the roll of ANY class, and who attends ten sessions of a class before being reported to help meet the class apportionment as a new member. You place the name on the roll at once, keep a record of attendance—and keep track of the new members who qualify by coming at least ten times; but these ten times need not be in succession.

"2. Please remember that if it is possible to do more than meet your apportionment it will help in the final printed report, made at the end of the season, since there may be some classes which will fall short of the apportionment they are requested to meet.

"3. Some may say, 'But how in the world?' or 'Where will we?' That is the fun of it. While a few may say something of that kind, others will FIND A WAY. The spirit of missions is to be a missionary for your own parish in addition to your other missionary activities. Every successful business in the world, even when business is 'good,' is reaching out for new business; that is how it thrives and grows and continues to be a success. All we are doing is showing faith in the energy and efficiency and consecration of a Sunday-school, which is known all over the country, by asking each class to gladly and PUBLICLY assume a share of the effort toward growth.

"4. At the end of the season we will publish—just as the churches do as to their money matters—a report showing the number of new members each class was asked to secure during the season, for at least a ten-Sunday attendance; and the number secured—whether more or less—set forth opposite the number of the class and the name of the teacher. This campaign ends with the last Sunday in May, so that new members, to count on this apportionment, would have to begin not later than the middle of March to have their attendance recorded on at least ten Sundays. The printed reports on the outcome of this effort, showing the record of each class, will be distributed early in June; but will include only the figures up to the end of May.

"5. This is really a BIG thing if we can start it going. It means growth, a new enthusiasm, a step forward without forsaking any of the fine traditions we already possess; but it means more than this kind of a growth—it means SYSTEMATIC growth. And we will all be glad to do our part. If it works well one year, it ought to work well every year.

"6. Someone has asked, 'Suppose we bring in a new member who—on account of sex or age—joins some other class; which class gets the credit on its apportionment of new members?' Let's be big hearted and generous and (we whisper this) avoid even the remote possibility of an argument. It will all come out for the best. Let's say, 'We will meet our own class apportionment and if we have the good fortune to help some other class it is merely an extra service on our part, and we will let the other class have the credit on its apportionment.'

"7. Let us take hold of this apportionment idea with a determination to meet the particular item charged to the class in which we are interested. In that spirit the whole thing can be done without any great difficulty, and we will all be surprised to see what a tremendous inspiration it will be to us, and what a wonderful help to our own parish."

There is the whole story; nothing wonderful or exciting, but a plain plan built on a foundation of hope and common sense; and the reason we tell you about it is because if it is good for one parish it is good for others.

Hand in hand with this campaign is a parish plan, for the winter, to have one of the clergy take general supervision of an effort to add one hundred people to the church itself. This will be in harmony and not in opposition to the Sunday-school campaign, because what will help one will help the other; and the

Men's Service Club will also have done its share in providing the quota mentioned when it completes whatever the total will be of its "All-men Confirmation Class."

If you are not too busy trying these plans in your own field during the winter, say a little prayer now and then that we may be able to DO what we say we are GOING to do.

SUNDAY-SCHOOL ASSOCIATION

Organized in Bucks County to Increase Efficiency—The Rev. Oscar Meyer President

In order to build up efficiency in our Church Sunday-schools in Bucks County, a County Sunday-school Association of Episcopal Sunday-schools has been organized. The Rev. Oscar Meyer, of Hulmeville, has been selected for temporary president and Miss Frances S. Fleming, of Andalusia, secretary. The first meeting was held at the Parish House of St. Luke's Church, Newtown, and the second meeting in the Parish House of the Redeemer Chapel, Andalusia.

It is proposed to hold monthly meetings until the end of the year and obtain the representation of every Episcopal Sunday-school in Bucks County, of which there are eighteen. Speakers will be sent out to each Sunday-school, and the suggestions brought out at County Association meeting will be carried back to each Sunday-school, and efficiency developed. Various lesson instruction has been discussed and the results outlined. Experienced and practical speakers will be invited to address the meetings. Every Sunday-school teacher is invited to attend the County Association meetings. The Rev. George Herbert Dennison, the Rev. Theodore Stroup and the Rev. Samuel Booth were appointed a committee of three to draw up by-laws.

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GIRLS' FRIENDLY SOCIETY

President—Miss Margaret C. Maule, 21 South Twenty-first Street, Philadelphia.

Vice-Presidents—Mrs. Henry M. Medary, 2120 North Eighteenth Street, Philadelphia; Mrs. I. P. Willits, 31 West Walnut Lane, Germantown, Philadelphia; Miss Lydia West, 1013 DeKalb Street, Norristown, Pa.; Miss Margaret Smythe, 6339 Vine Street, Philadelphia.

Secretary—Miss Marie W. Paul, 1929 Chestnut Street, Philadelphia.

Treasurer—Miss Adele Leach, 2118 Spruce Street, Philadelphia.

The officers of the society will be glad to visit or correspond with any rector who has not a branch in his parish.

The work of the society has continued generally during the summer, many of the branches holding monthly, and a few weekly, meetings. Plans for the winter are now being arranged, and the "Program for Meetings," now being issued by the Central Office, will certainly be of great assistance.

Any member wishing to avail herself of the privilege of the bed recently endowed in the Episcopal Hospital by the society, will please telephone to the president of the Senior Members' Club, Miss Bertha Bennett, Lombard 464, between 9 A. M. and 5 P. M.

The Fall Council Meeting of the Diocesan Organization will be held Thursday, October 21st, at 2.30 P. M., in theParish House of the Church of the Holy Trinity.

AN APPRECIATION

There entered into rest on the 5th of August, 1920, Elizabeth Hill Bissell Roberts, widow of Thomas Roberts.

Mrs. Thomas Roberts was widely known and as widely beloved, not for her good works only but for herself. She was a woman of unusual beauty of character. Her greatest interest, no doubt, was in the Girls' Friendly Society. She was president in the Diocese of New Jersey for many years, for eleven years National president, and since her resignation as such in 1905 had been the honorary president.

She was a remarkable presiding officer—direct, businesslike, always courteous. She devoted herself, her time and her means to the society in a generous way, never sparing herself if in any way she could give encouragement or support. For many years before there was any appropriation for the traveling expenses of the officers, or for field secretaries to relieve the strain of work, Mrs. Roberts undertook all of the field work at her own expense, and twice traveled around the world, stopping at every place where there was even the smallest branch in order to inform herself of the status of the G. F. S. as compared with other organizations for girls.

She was jealous of the rights of the society, and though always tolerant to those who did not agree with her, she felt that the original rules of the society must never be touched, and she could not endure the thought of the principle for which it stood being changed.

To her the Girls' Friendly Society in America owes an immense debt of gratitude; pioneer and construction work is always full of difficulties and discouragements, and much of this Mrs. Roberts courageously undertook. On the occasion of the fiftieth anniversary of her marriage the love and gratitude of the whole society was expressed by a gift of a gold loving cup on a gold salver, given by every member and associate in the society having contributed one penny.

To those who were privileged to have been closely associated with her she was a tower of strength. Her advice, given only after earnest prayer, was always helpful, as one felt conscious of her good judgment, unusual charity and courage for right. She was the type of woman the last generation seemed to produce, "strong in principle, sound and fine." A deeply religious woman, loyal to her Church; a loving wife, having the highest conception of the sanctity of marriage; a devoted mother, the center of an ideal home life; and a faithful friend, to whom friendship was sacred. The world is richer for such a life, and they are poorer who were not privileged to have known her.

Mrs. Roberts leaves a large family, one daughter, three sons, fifteen grandchildren and eleven great-grandchildren, well known, and to whom their friends extend their deep-felt sympathy.

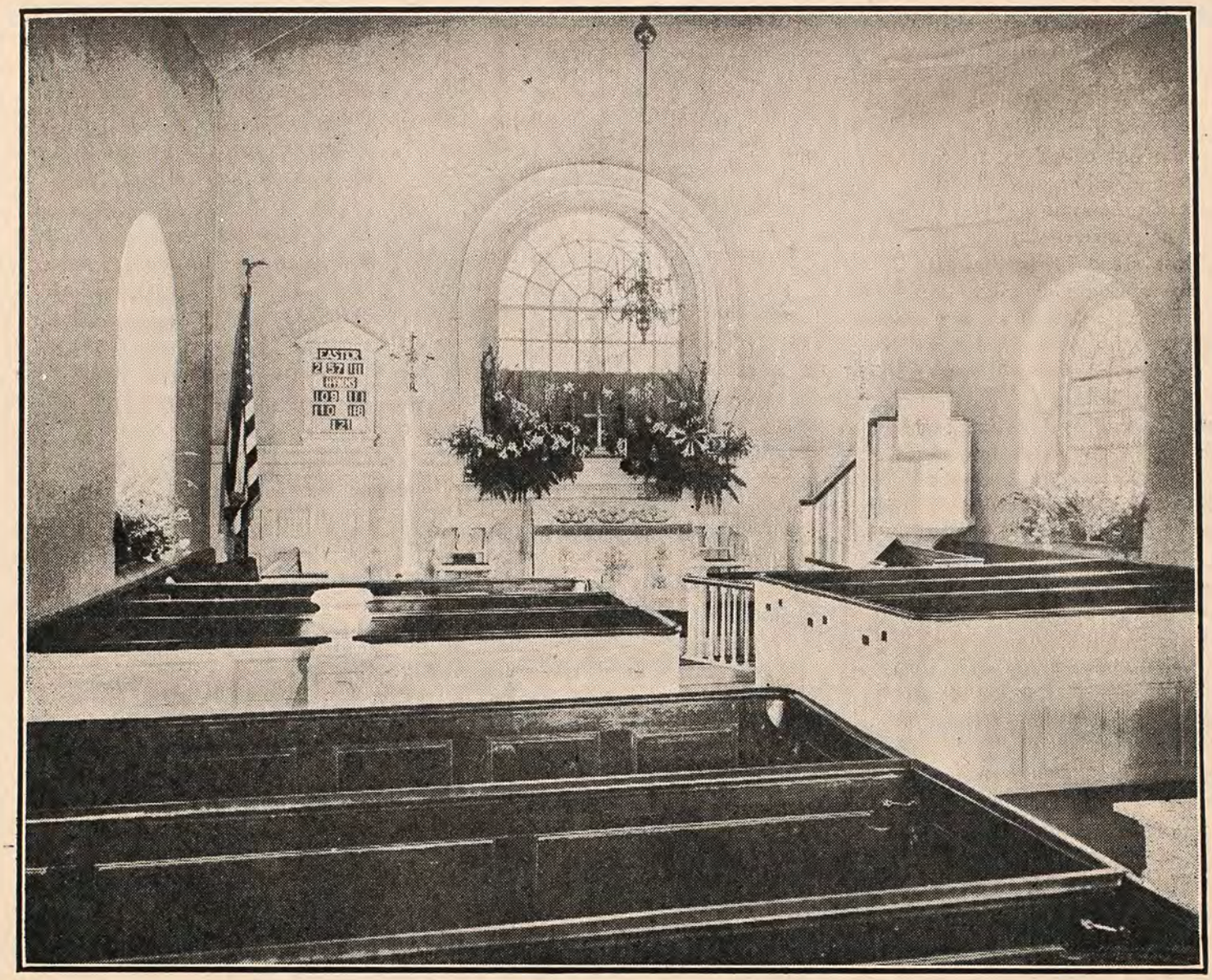
M. A. L. N.

WHAT ARE YOU DOING?

"Every man should be doing some definite thing for God and for humanity in the name of religion. What are you doing? What have you ever done? Aren't you ashamed of yourself? Won't you start something?"—*The Rev. C. W. Whitmore in The Parish News, St. Mary's City, Md.*

I have realized that the teaching that we are not to seek to get much out of life is false. It seems to me that God intends that life shall be rich and beautiful for us all. And because it is rich and beautiful, therefore it seems to me that the high adventure upon which you and I are engaged is to see that more goes back than we have taken.—*Dean Rousmaniere.*

THE RIGHT condition for joy is a restraint upon excess and a sense of useful occupation. And these come by an exercise of the will. We all wish to be happy; but not all of us will to be happy.—*Humphrey J. Desmond.*



INTERIOR OF OLD ST. DAVID'S, AT RADNOR

OLD ST. DAVID'S

Special Services in Historic Church at Radnor Mark 205th Anniversary

On Sunday, September 5th, the congregation of Old St. David's, at Radnor, celebrated the 205th anniversary of the first service held in the identical building in A. D. 1715. We venture to say that not even in the still older churches in England is the anniversary dedication festival kept with more enthusiasm and greater joy than at this old parish. One reason, maybe, is that the history of the church is closely identified with the history of the country and neighborhood.

The earliest settlers were Welsh Churchmen as so many names of places and families betoken. Many of the founders won a national reputation, and they lie peacefully in the dear old graveyard, than which there is no more picturesque spot in the world. Tucked away amongst the old trees is the simple little church of which Longfellow wrote.

The anniversary day was lovely and the church was most beautifully decorated.

Holy Communion was celebrated at 8 A. M. and at 10.45 A. M. At the latter service the church was crowded to overflowing, the aisles and vestry room being filled with a very large and attentive congregation.

A sermon appropriate to the occasion was preached by the rector, the Rev. Dr. W. C. Rodgers, who dwelt on the immense value of such a long and honorable tradition as that of St. David's, and the unique opportunity which such a home of true religion, with its record of two centuries' faithful adherence to the simple faith of the fathers, affords in these days of religious, social and moral experiments. All human activities to be permanent and successful, he said, must be built on the secure foundations of Jesus Christ.

The rector made an earnest appeal to the congregation to live up to its spiritual and temporal privileges and responsibilities so as to be an active center of forward religious work in the neighborhood. The collection was for the fulfilment of the parish obligations to the Nation-Wide Campaign.

Degrees infinite of lustre there must always be, but the weakest among us has a gift, however seemingly trivial, which is peculiar to him, and which, worthily used, will be a gift, also, to his race forever.—*John Ruskin.*

BUSY DAYS AT WARWICK

Services Well Attended—Offerings Increase—Processional Cross Presented to Church

ST. MARY'S RECTORY,
Warwick, Pa.

Stefannson, in his book "My Life with the Eskimo," says that "adventures" never happen to the proper sort of exploring party. That life goes steadily on toward success when each does his proper work as it should be done. So our Church progress may be said to be most satisfactory as the parish seems to be functioning on all sides. The services have been well attended all summer. The loose offerings, in addition to the envelope pledges, have been surprisingly generous. The Church School has added another class and teacher and shows a very high percentage of attendance. The school, having made its contribution for missions, and having met the expenses of an enjoyable day's outing for all members in August, has now given a beautiful processional cross to the church. The choir has recently adopted vestments. The cross is ordered, and we expect to use it for the first time at the Bishop's visitation on the first Sunday in October.

Last winter the material side of the parish endeavor was given to paying the $550 for the new heater. That was accomplished early, and this spring the vestry unanimously voted to undertake the task (and it was nothing less) of putting the old churchyard into decent condition and adding to the small endowment that it may always be kept in shape. The cemetery dates back to 1806. The oldest stone bears the date 1807. There are over one hundred and fifty graves with no mark at all and several hundred people whose relatives have all died or gone beyond reach. The vestry, nevertheless, is determined to keep up the entire churchyard. About half the necessary funds have been secured; but the work has gone forward and the clearing and leveling is about finished. In the spring, lawn seed can be sowed. Then we will have a beautiful and orderly setting for the old church and a cemetery showing care for our forefathers in the faith.

The parish house continues to be a center for community and church activities. On Sept. 13th the Good Roads Association of Northern Chester County held its regular meeting there, making most important plans for the furtherance of a State Road project and the improvement of some local conditions. On Columbus Day the Church Guild is to give a dramatic entertainment, and, later on, a Hallowe'en Party.

THE PRESENTATION SERVICE OF THE BISHOP'S BRICKS FUND

The annual Whitsuntide service was held this year at St. Asaph's, Bala. That most beautiful and picturesque church, set in midst of rural surroundings, made a perfect setting for the Whitsuntide festival.

Throngs of children arriving by trolley and train and motor vans—from Chestnut Hill and Germantown, from Frankford and West Philadelphia, from the city and outlying districts, were formed in procession, carrying their "bricks" and "churches" to present to the Bishop. Boy Scouts from several parishes and the Boys' Brigade from St. Peter's, Germantown, were also in the procession, and the Rev. Allen Edwards, of St. James', Philadelphia, was master of ceremonies, taking the place of the Rev. Elliot White (now Dean of the Cathedral of Fond du Lac). The Church was well filled when the procession appeared, and many were obliged to give place to the children and stand in the aisles and outside.

The service was simple and inspiring, and the offering larger than ever before. The Bishop called the names of ten new parishes, and representatives from each stood in response to the call: Gloria Dei; Epiphany, Sherwood; Redemption, North Philadelphia; All Saints', Wynnewood; Atonement, Morton; St. Martin's, Radnor; St. James', Philadelphia; House of Prayer, Branchtown; Christ Church, Sixth and Venago; St. Luke's Mission of St. Luke's, Germantown; Italian Mission, Kensington, and the Polish School of The Redeemer, Kensington.

The Bishop's Banner is presented each year to the parish which contributes the largest number of "bricks." Last year it was won by St. Peter's, Germantown, for the second time, while this year St. Martin-in-the-Fields carried off the coveted honor, with a contribution of $204.45. St. Peter's, Germantown, came second, closely followed by St. Asaph's, Bala. Three other parishes, St. James's, Philadelphia; St. Michael's, Germantown, and St. Luke's, Germantown, entered into the competition for the Banner. But special mention should be made of the effort of the Mothers' Meeting of Old Christ Church, where thirty-nine poor working women gathered $35 in dime banks, also the work of the Woman's Auxiliary of St. Mary's Chapel (colored) for their faithful efforts. Among the many parishes which have shown interest year after year, The Covenant, Philadelphia; St. George's, Richmond, and St. Barnabas', West Philadelphia, have been most successful in their efforts.

After the service, the Rev. Harrison Wright, Rector of St. Asaph's, cordially invited the children to enjoy the freedom of the grounds, and a feast of ice cream and cake was provided by the parish. The children had the pleasure of meeting the Bishop informally, and all agreed that it was a day long to be remembered.

J. S. T.

THE DIOCESAN COMMITTEE

"Quiet Days in a Garden" Feature of the Annual Meeting at Rosemont

The annual meeting of the Diocesan Committee, "A Quiet Day in a Garden," was held at the home of Mrs. Franklin McFadden at Rosemont, Thursday, May 27th. After the morning meeting lunch was served in the garden, where, at 2.30, a service was held, Bishop Rhinelander officiating. The weather was ideal, and the meeting very largely attended. Mrs. McFadden's generous hospitality and the charm of her gardens were appreciated by every one of the 170 guests present.

The regular meeting began at 11 o'clock, Mrs. J. Willis Martin presiding. The secretary's annual report was read, also the treasurer's. Ninety-five parishes contributed last year towards the work of the committee. Five thousand dollars was given during the past winter, $1,400 of this being contributed by the Mission Study classes for work among foreigners in the Diocese.

Mrs. Charles R. Pancoast gave very favorable reports of the Nation-Wide Campaign in other Dioceses, eleven of which have found the campaign tremendously successful, Texas particularly so.

Mrs. Frederick Howland reported on the Church Service Recruiting Bureau.

Mrs. J. Alison Scott reported on the Diocesan work rooms. A splendid start has been made in this direction, and it is planned to do work next year for the Domestic and Foreign committees as well as for the Diocesan. Already one hundred dozen garments have been cut out. Mrs. Henry B. Coxe is in charge of the Knitting Committee, and wool can be obtained at the workrooms for one-third or one-half less than the regular price in the shops. The workrooms will change their location in the fall from St. Mark's Parish House, 1625 Locust Street, to the Inasmuch Mission.

Mrs. H. A. Pilsbry spoke on the great work of Americanization which was begun in the Church last winter. The term Americanization may be explained as "work done among our foreign people to bring them a full understanding of our ideals as they are expressed in the constitution." Four committees have been formed to carry on this work, a committee for Work among the Jews, chairman, Mrs. Samuel; for the Italians, chairman, Mrs. A. Mercer Biddle; for the Rumanians, Mrs. Samuel Porcher; for the Poles, Mrs. J. Alison Scott. Mrs. Arthur Van Harlingen is chairman of the combined committees.

Mrs. Martin then announced that one hundred trained women, prepared by Mrs. Pilsbry, are now ready to go out to work among our foreign people; the Diocesan Committee will have a great deal of work for these women to do.

The success of The Bishop's Brick Fund was announced by Mrs. John D. Thomas. Between $1,400 and $1,500 was given to the Bishop at the annual meeting held at St. Asaph's Church, Bala, on May 24th.

There is a great need of people to visit church members who are in homes and hospitals. Any one willing to help in this good work should report to Mrs. Frederick Howland, Recruiting Bureau, Church House.

The outlook for next winter is very hopeful. It is planned to increase the Workroom Fund by having a bazaar early in December, in which, it is hoped, every parish will take part.

After lunch the delegates scattered for a quiet stroll in the gardens, and met again at 2.30 on the upper terrace, where there was held a service of music, led by Miss Martha Barry, which was beautiful and helpful. This was followed by a quiet hour of meditation, led by the Bishop, which closed a day of rest and pleasure for all who took part.

Why the City Mission Needs Funds

THE CITY MISSION is caring for 98 patients in its HOME FOR CONSUMPTIVES, Chestnut Hill, at a cost of $20.00 a week per capita.

Multiply those two figures, if you will, and you will find we must spend $1960.00 every week of the year for Medicine, Food, Special Diet, Apparatus, Doctor's care and Nursing.

THE CITY MISSION is caring for 60 Tubercular patients in their own homes. Two paid visitors and 1 volunteer are engaged in this HOME DEPARTMENT providing food, sick diet, clothing, sputum cups, paper handkerchiefs, flowers, fruit and jellies, etc., for the patients, at an average cost of $5.00 a week per capita.

OUR INCOME TO THE CONSUMPTIVE DEPARTMENT IS LESS THAN 50 PER CENT OF OUR EXPENSES.

THE CITY MISSION is caring for over two score of families who through sickness and unavoidable misfortune have lost their power of support. They must be temporarily helped with rent, clothing, food, medicine, fuel and other necessities. THREE PAID VISITORS must be constantly active in this Department dispensing charity, providing work and giving advice to these children of misfortune. WE ARE BEING CONSTANTLY CRITICIZED for not providing adequate relief in many of these families. The worst of it is—THE CRITICISM IS JUST. We fully realize we are not doing our whole duty towards the families under our care. The reason for this state of affairs is:

OUR INCOME FOR CHARITY RELIEF IS LESS THAN ½ OF 1 PER CENT OF OUR EXPENSES.

THE CITY MISSION has a HOME FOR CONVALESCENT WHITE WOMEN AT OAKBURNE, CHESTER COUNTY, PENNSYLVANIA. The capacity of the Home is 25 guests every two weeks. The number entertained is 15 guests every two weeks. The number of guests waiting to be received in the Home is 50.

Why do we not reduce the waiting list by filling up the 10 vacancies?

I'll tell you why:

OUR INCOME IS 25 PER CENT LESS THAN OUR EXPENSES.

THE CITY MISSION has a staff of 8 missionaries, 4 Divinity students and 2 men and 3 women lay missionaries, constantly visiting and ministering to inmates of prisons, hospitals and homes; conducting religious services, supplying choirs, etc., all the year through.

OUR INCOME TO OUR MISSIONARY DEPARTMENT IS SO RIDICULOUSLY SMALL THAT THE FRACTION OF 1 PER CENT REACHES THE VANISHING POINT WHEN COMPARED TO OUR EXPENSES.

. . . . . .

IF THE CHURCH DEMANDS BETTER RESULTS FROM THE CITY MISSION THEN THE CHURCH MUST GIVE THE CITY MISSION BETTER FINANCIAL SUPPORT.

H. C. McH.

Why We Still Need a City Mission

While the sum total of work done by the City Mission is quite up to the average this year, it will be observed that there has been a considerable diminution, quite fifty per cent in the number of families dependent on her for charitable relief. No doubt this is the common experience of all the relief societies. We are not speaking for them, though, but for ourselves. The reasons for the above are self-evident; the effect of prohibition is largely responsible, and would be far more largely so if prohibition were caused to prohibit. Whatever may be said, however, of the failure of the Federal authorities to act with sufficient vigor, and we must allow that they have not done so, there is no question but what it is a great deal harder to get a drink than it used to be, even in Philadelphia. There is a lot talked about the amount sold in saloons, and no doubt it is a fact that a great deal is sold in saloons, but we know there is none sold in the clubs, and very little in the hotels and, probably, a corresponding, though not so adequate, very little in the saloons. At any rate, the effect upon poverty and crime has been very marked. Our penal institutions have felt the benefit and may we not say that the City Mission has also been benefited?

Then, in spite of the high cost of living, wages have been largely advanced and, what is still more to the point, there has been work for almost everyone. There remain, however, the fifty per cent which, in a sense, we may call the poor that are always going to be with us, though there is no reason why there should not be very much less of them some day—the chronically incompetent and the economically handicapped. There are certain families who never can support themselves—have no ideas of thrift; mentally, they are deficient. Then there are those whose wage-earner has been removed by sickness or death, or otherwise removed—himself or herself: a widow, a deserted wife, a family with father consumptive, or mother; it is about equally tragic in its results; the aged and the infirm. However the outlook may be encouraging at the present time, it is the purpose of the City Mission to hold its organization always elastic, because times do change, and some of our most prosperous terms of years have been succeeded by great depressions, and, no matter what the decrease in general family case-work may be apparent, there always remains the City Mission's special field and interest in the follow-up work of our two great institutions: our Hospital for Consumptives at Chestnut Hill and our Home for Convalescent Women at Oakbourne, Pa. The Relief Department of the City Mission has, among other interests, a follow-

up Social Service Department of these two institutions, which affords her a wide and pressing field of activity and has developed what almost might be termed a specialty in emplacement of convalescents and consumptives and the watchful care over their homes and their re-establishments in them. I think that, as time goes on, this special function of the City Mission will be more and more recognized and her usefulness therein made evident.

At this time of writing the winter's work is already opening up auspiciously and very fascinatingly, the staff is refreshed by its vacation, full of enthusiasm, and with a deep sense of its unity and responsibility, and with a determination to perform, as adequately as may be, the previous work entrusted to it by the Diocese which has commissioned her.

——— W. H. J.

THE CHURCH NEWS OF THE DIOCESE AND THE CATHEDRAL LEAGUE

[From *St. Paul's Leaflet,* Chestnut Hill.]

It is time again to ask for your subscriptions to THE CHURCH NEWS OF THE DIOCESE. The first number for this season will appear early in October. Last year we made several urgent appeals to you to support this effort of the Bishop to get into touch with all the members of the Church in this Diocese. Some of you subscribe directly at one dollar per year, but many of you never see this monthly diocesan newspaper. Fifty or more copies to one address cost only fifty cents a year to each subscriber, and the copies are handed to you at the church door the first Sunday in each month. Last year fewer than forty such subscriptions were received, and the full twenty-five dollars had to be made up by a few generous friends, making it possible to distribute a few free copies each month. We are very glad to take the trouble of calling at the station for the papers and marking your names on them in order to secure as wide a distribution as possible in the parish. This year it is hoped we shall have one hundred subscribers. And to make it easier for you to do this and also to become a contributing member of the Cathedral League of the Diocese, I am going to suggest that you mail one dollar to me to cover both, fifty cents for THE CHURCH NEWS and the same amount for your yearly subscription to the Cathedral League. Mrs. Howard S. Graham, 203 West Chestnut Avenue, is the representative of the league in this parish, and I shall be glad to see that she gets your subscription if you send it to me as I suggest. The Cathedral League and its objects were explained at some length in the March number of the *Parish Leaflet.*

JOHN M. CHATTIN.

87 Bethlehem Pike.

Seamen's Church Institute Project Grows

The Seamen's Church Institute, of which Bishop Rhinelander is the honorary president, made rapid strides during the summer toward the realization of its project—the erection of a $491,000 building for sailors.

No longer is the plan of a few earnest men and women in doubt. A little more than a year ago a campaign was launched to obtain names for a charter, but today all preliminary steps have been made, and the Institute is functioning at Second and Walnut streets. True, the funds are lacking for the new building, but a sufficient sum has been raised to take over the property of the St. Alban's Hotel and the temporary offices of the Institute, under the direction of the Rev. Percy R. Stockman, rector of Old Swede's, are now located in the old hotel property.

Extensive renovations have been made. Numerous rooms have been rented to business organizations, the saloon at the corner has been closed, soon to be replaced by the lunch room conducted by the Navy League, but the most important step has been the furnishing of a number of the old hotel rooms for seamen. Within a few days this work will have been completed and the Institute will accommodate nearly fifty men nightly. Rest rooms also are near completion. With the property bought, the increased revenue from the rooms rented to business organizations will more than cover the annual expenditures for maintenance.

The property in hand, every effort is being directed to raise the building fund. To this end the directors are planning for the fall and winter work. There is a manifest disposition against any concentrated drive. It is hoped that the friends of the port, realizing the importance of the Institute simply as an economic and civic factor, and Christian people will come forward and earnestly support the Institute and assist in the collection of the building fund. Emphasis is laid on the fact that this is not a charity—it is a civic and religious project which will be self-supporting when the great building once towers over the shipping district.

The Christian Endeavor Society has come forward to help the work. The Floating Department expects to make the Institute its headquarters and collect money from the various societies. The Woman's Auxiliary also is doing notable work, and extensive plans are being made by Mrs. Charles Henry Scott, chairman of the organization groups, for the fall and winter. Two new branches are now in operation. These are in Wayne and Chestnut Hill.

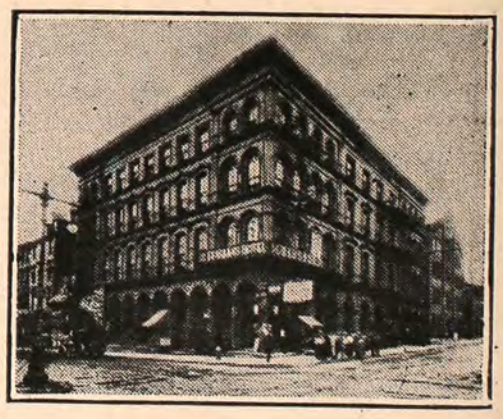
The officers of the Wayne Auxiliary are: Mrs. Alvin A. Parker, chairman;

This Institute will be erected only when the Contributions and Building Conditions Warrant it

Mrs. W. H. Sayen, first vice-president; Mrs. John P. Wood, second vice-president; Mrs. William P. Anderson, secretary, and Mrs. Walter Erben, treasurer. The Advisory Committee consists of Mrs. William H. Brooks, Mrs. J. S. C. Harvey, Mrs. Lewis C. Johnson, Mrs. Matthew Randall and Mrs. John Hampton Barnes. In the Chestnut Hill Auxiliary the following officers have been elected: Mrs. Edmund Farmer, president; Mrs. Lincoln Ferguson, chairman; Mrs. Joseph Ware, first vice-president; Mrs. C. C. Zantzinger, secretary, and Mrs. John B. Gribbel, treasurer. Mrs. Alexander Van Rensselaer, Mrs. John H. Packard, Mrs. Howard Seaver, Mrs. Joseph Carpenter and Mrs. Charles C. Walbridge compose the Advisory Council. Other auxiliaries are forming in Bryn Mawr, Cynwyd, Lansdowne, Ardmore, Camden, and in North and South Philadelphia as well as Germantown.

Another organization which is assisting the Institute is the Delphian Players, a semi-professional group of talented young people, who offer their services to any church organization. The society giving the performance receives a percentage of receipts and the Institute also is benefited. Full details may be had by writing Mr. Stockman.

The old St. Alban's Hotel property occupies one of the most historic land-



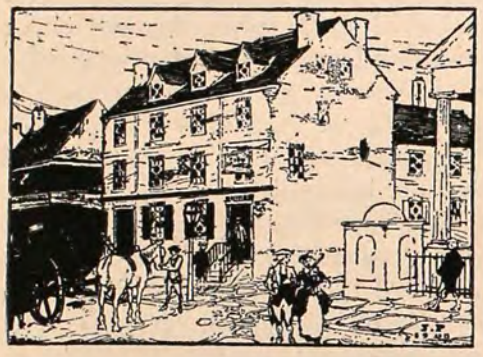
PRE ENT STRUCTURE

Temporary Headquarters

2d and Walnut Sts. Erected 1852

To give way to the New Building of the Seamen's Church Institute

marks in Philadelphia. Here stood the old City Tavern, the leading hostelry in the days of Washington, who frequently dined in the tavern, while many sessions of committees of the Continental Congress were held in the dining halls. The building finally gave way to the present structure, erected in 1852. For a time the Philadelphia and Reading Railway had its head offices here, only leaving when the Reading Terminal was erected. Many City Hall offices once were here



OLD CITY TAVERN
2d and Walnut Sts. Erected 1750
Frequented by Washington and Colonial Celebrities

when the main departments and the Mayor held forth in Independence Hall. Upon completion of the new City Hall the old building deteriorated into a cheap sailors' hotel. It is hoped that before another year the building may be torn down to make way for the Seamen's Institute, one of the most vital necessities to this port.

The Board of Directors extend a cordial invitation to all persons to visit the new headquarters and make an inspection of the present facilities.

APPEAL FOR THE CHURCH NEWS

[From *The Messenger,* St. Michael's Church, Germantown.]

For some years now the Diocese of Pennsylvania has had a monthly magazine known as THE CHURCH NEWS. It is the official organ of the Bishop, and the only means of keeping the people of the Diocese in constant touch with its affairs. The last issue contained a special appeal for more readers. The only way to get more readers is to get more subscribers. The clergy have been asked to help to accomplish this in their own parishes. I gladly give this publicity through our own paper. With this goes a subscription blank. I trust many in the parish will subscribe. G. P.

It seems to me a most evident fact that wherever faith in the resurrection of Christ has disappeared, the idealistic arguments for immortality have begun at once to lose their convincing power. The nerve of their life has been cut.—*W. Douglas MacKenzie.*

News of the Brotherhood

An event of unusual importance in the Diocese this summer was the successful boys' camp, conducted in July by the Brotherhood of St. Andrew, at the Y. M. C. A. Country Club at Downingtown. About eighty boys were present during the week, representing parishes in a number of Dioceses, including Western Massachusetts, Connecticut, Long Island, New York, Central New York, Newark, New Jersey, Delaware, Maryland, Washington, Virginia, Pennsylvania, Harrisburg.

The boys lived in tent bungalows on the brow of the hill. Gordon M. Reese was Camp Director; Charles Cain, Camp Secretary; John H. A. Bomberger, Scout Director; and the Rev. J. J. D. Hall, Chaplain. Visitors included President Bonsall and B. F. Finney, of the Brotherhood, and Messrs. Bringhurst, Hanby and McIntire, of Wilmington.

Each day the boys were marked for service, cheerfulness, thoughtfulness, obedience, athletics, tent inspection, table inspection, camp craft, worship, health, and the like. The results of these marks were totalled daily.

The boys were up each day at 6.30 for setting-up exercises and a plunge in the pool. Then the morning watch, followed by breakfast in the dining hall. While the boys sat at table, one of the leaders read the life of some hero. Policing the camps or sanitary work, together with each individual member's work of sweeping up, making beds, and putting things in spick-and-span order, was completed by 9.30, at which time the boys met in chapel for the chaplain's hour of Bible study. Then came the scouting hour, under Scout Executive Bomberger. The boys were taught about birds and trees, how to build a fire, and how to find directions if lost in the woods. Campus games, including baseball, volley-ball and the like, were indulged in, and then came practical conferences on how to organize boy work in the parish.

At noon the boys gathered for dinner, when prayers for missions were said. Athletics, volley-ball, swimming and the like occupied an hour each afternoon. After supper came the sunset service, then the camp fire, and fifteen minutes of Bible reading preceded the hour when the final bugle called for lights out.

We quote the words of one of the leaders in this unusually fine boys' camp: "It was a rare privilege for the leaders to share in these final intimate devotions of the fellows. Through them could be discerned the impress the camp was making upon each individual, and wonderful indeed was the development of their prayer life."

An eight days' conference of the twelve National Secretaries of the Brotherhood met at Downingtown the latter part of August. There were present the five Secretaries from the national office, including the General Secretary, the two Associate General Secretaries, the Executive Secretary and the Assistant Treasurer. With them were the eight Field Secretaries, who for the purpose of this conference were drawn from their several fields of important work, embracing all of the country from Maine to California and from the Great Lakes to the Gulf of Mexico.

Conferences numbering from three to five daily and occupying about an hour each, were the daily routine for the week's period. The secretaries lived together in the Patton cottage, assisted by invitation at the sunset services of the Y. M. C. A. each night, and on the two Sunday mornings attended a service of Holy Communion in St. James's Church, Downingtown, a mile and a half distant. The Secretaries' Conference has come to be an annual feature of the Brotherhood's national work, and for the past two years it has been held in the Diocese of Pennsylvania.

Despite the considerable increase in railroad fares, a considerable number from the Diocese are attending the annual Convention of the Brotherhood to be held in St. Louis, October 6th to 10th. They will leave in various parties. A number of Juniors left Broad Street Station at 5.15 o'clock Tuesday morning, October 5th. The men selected a somewhat later and more convenient hour.

A post-Convention meeting of the men of the Brotherhood will be held at the Church of the Resurrection, Broad and Tioga streets, on the evening of October 14th, and the Juniors will meet at the Parish House of the Church of the Holy Trinity on Thursday night, October 28. At both these gatherings brief addresses will be made by returned delegates, and the boys' meeting will be preceded by a social hour and informal reception and greeting time.

The Juniors of the Brotherhood in Philadelphia held their mid-summer meeting on the grounds of St. James' Church, Kingsessing, on August 12th. About ten chapters in all parts of the city were represented, and an unusually inspiring address was made by the Rev. Edward H. Bonsall, Jr., rector of St. Stephen's Church, Clifton Heights.

"The Church at Work" and "Exchange of Methods"—New Publications

Issued by the Publicity Department of the Presiding Bishop and Council to Keep the People Informed of the General Missionary, Educational and Social Work of the Church—Help Needed to Distribute the New Papers in Every Parish

Whenever a new publication appears on the horizon of newspaperdom, up goes the cry, "'Ah, a rival; we will attend to his case."

A new publication has entered the field of publicity for the Church, but it is in no sense a rival; it is a helper, a friend, a real companion and a guide to the other publications for the Church, and a source of information to all the people of the Church. The newcomer is entitled *The Church at Work*. It is published by the Publicity Department of the Presiding Bishop and Council of the Church.

The first number, issued early in September, gives promise that the publication will fill a long-felt want among the people of the Church who have been "news hungry" for the doings of the Church at Work—the title so aptly chosen for the new paper.

Eight pages of well-written and well-chosen matter come to us with the first issue. Typographically the paper is splendid. Its "makeup" shows care, thought and experience.

"Your Church's Great Sales Agency," reads a headline that runs gracefully across the first page. The article tells of a visit to headquarters, "where the department of the Presiding Bishop and Council are conducting your work at home and abroad." A picture of the Church Missions House, 281 Fourth Avenue, New York, also appears on the first page. At the bottom of the first page is a two-column box, a copy of which follows:

A Dream Coming True

There has been no way heretofore of telling anything to the whole Church.

This paper is intended to go to every one of the 600,000 families in the Church.

But we are dependent for its thorough distribution upon the co-operation of the diocesan and parochial authorities and upon the faithful people who will go from house to house to deliver it.

Do not let any copies be wasted.

Do not fail to read all of it.

On the second page the editors present an article on the Presiding Bishop and Council, an executive body created to administer the general work of the whole Church. A picture of the Presiding Bishop and Council accompanies the article.

On the third page there is a list of the members of the organization of the Presiding Bishop and Council, also articles on Church Student Policies and the "Will to Make Teachers."

The fourth page, illustrated with pictures of officials of various departments of the Church, contains the Salutatory of the editors of *The Church at Work*. The Salutatory says in part:

"When a new publication makes its bow it is expected to offer some justification for its existence. This paper aims to be a medium through which the Presiding Bishop and Council, and its departments, can keep the people of the Church informed of the general missionary, educational and social work of the Church, for which they, the people of the Church, furnish the workers and means. It will be, in a sense, a periodical report of stewardship.

"All existing mediums of information reach only a limited percentage of the members of the Church and there has never been heretofore any way by which those in charge of the work could address all the people of the Church. This lack of a universal medium of information has proved a serious handicap in all general movements in the Church. Especially was this found true in the Nation-Wide Campaign. It necessitated the spending of a very large sum in special publications, an expenditure which hereafter will be wholly unnecessary.

"Among the many difficult problems involved in this project the most serious is that of distribution. After a thorough investigation of all possible ways, it is believed that the only way which will be completely effective and at the same time involve a minimum of cost is to distribute this paper regularly in the same manner as the campaign publications were distributed in most Dioceses last year. In fact, the establishment of this paper as a universal medium in the Church is not even possible without the generous coöperation of the diocesan and parish authorities and the loyal labors of men and women in the parishes who will undertake to deliver the paper personally to every family.

"We bespeak the considerate patience of all while this important experiment is being tried. It is an adventure fraught with enormous possibilities for good."

The fifth and sixth pages of the new publication are devoted to able explanations of the Nation-Wide Campaign. The remaining pages have articles on the coming fiftieth anniversary of the Woman's Auxiliary, *The Spirit of Missions*, foreign born Americans, victory messages and Church weeklies.

Summed up in one word, *The Church at Work—wins*. Its first issue has won, we feel sure, the place that the editors had prayed and hoped it would obtain in the hearts of the people of the Church.

In addition to *The Church at Work*, which is intended for every household, the Publicity Department of New York is also publishing a pamphlet entitled Exchange of Methods, which is intended particularly for parish workers. The first number has appeared and contains a large amount of information. Space does not permit a summary of its contents, but the program for distribution includes the idea that every parish worker shall be furnished with a copy regularly.

The editors want the papers distributed to every home in this and all other Dioceses. Surely, we in the Diocese of Pennsylvania, will do our part. Has anyone in your parish promised to see that the papers are distributed? If not, please communicate with the Executive Offices at the Church House, Twelfth and Walnut streets, Philadelphia, and you will receive the necessary information. About seventy parishes in the Dioceses have already promised to distribute the paper.

Here is an opportunity to do a new and a real service for the Church. Will you embrace it?

A word or two more. The Rev. Robert F. Gibson, executive secretary of the Department of Publicity, is editor of *The Church at Work* and *The Exchange of Methods*. The Church News says to him: Mr. Gibson, we congratulate you. You are a clergyman, plus a newspaper man and the sum amounts to a man who is an honor to the Church, also to his profession as a writer. Good luck to you, Mr. Gibson!

James Milburn Bennett.

"Covet earnestly the best gifts." No man should be satisfied to be anything less than his best. We are not only to desire this, but we are to desire it earnestly. This means that we are to put forth our utmost endeavor to attain it, and our best is never achieved without intense struggle. This is why the crown is offered to him that overcomes. —*Raleigh Christian Advocate.*

GARDEN PARTY GIVEN BY THE LADIES' AUXILIARY TO THE CHURCH MISSION TO JEWS

A rather unique and successful affair was given on July 1st by a newly organized body of Churchwomen (which is auxiliary to the Church Mission to Jews) at the beautiful suburban residence of Mrs. M. W. Stroud, at Villanova. It was a "garden party" in the real sense of the word, as nothing was left to the imagination as is often the case. The whole affair was conducted out under wonderful shade trees on a velvet green lawn, with beautiful flowers clustered around, giving the needed dash of coloring to make it artistically and ideally perfect. After the informalities of greeting, the guests were enticed to seats that had been arranged on the lawn in front of the side balcony of the house by the lure of a musical program that carried out the spirit of the surroundings as though each artist had anticipated just what was in store. The impromptu platform was so admirably adapted to the occasion, with its arbor background and trellised foreground, that our hostess was afterwards asked if she had built her home around this thought, although it was as unstudied as Nature itself, and like a beautiful pastel.

It was learned that Mrs. Sidney Thayer was responsible for the musicale, and her cousin, Miss Thayer, the violinist, enraptured her audience with renditions of some of the masterpieces in her unusually warm and even impassioned style. Her technique is remarkable also, although such a young musician.

At the close of the program the Rev. J. L. Zacker, secretary of the Church Mission to Jews, was asked to address the guests, and he said in part: "In regard to the establishing of this work, we must ask ourselves what would St. Paul say, what would Christ say, not what do we think about it. A mission is not a building merely but general service. We are not local—we propose to reach Jewry all over America as well as in Palestine and other places where they are to be found. The initial steps in the formation of the National Committee on the Church Mission to Jews were: first, when it was sanctioned by the Synod of the Province of Washington; second, approved by the General Convention; third, the National Committee was formed; fourth, the National Headquarters was decided upon; fifth, the *Church and Synagogue Quarterly* was authorized. Other steps of progress are: Our president, Bishop Garland, in consultation with the Executive Council, which appointed a commission to investigate London missions; work of the Ladies' Auxiliary to the Church Mission to Jews, of the Diocese of Pennsylvania. A National Ladies' Auxiliary may be appointed soon, their efforts to be concentrated especially on Women's and Children's work. In behalf of our committee I wish to thank the Ladies' Auxiliary, that amongst all the foreign committees organized in Pennsylvania it is the first to plan such an affair to raise money for the building fund and that it is already supporting a Hebrew Christian student preparing for Holy Orders, and also I wish to thank Mrs. Stroud, our gracious hostess, for lending us her beautiful villa for the occasion, which she said she loved to share as she believed God had given it to her for this purpose. Also our thanks are due to our worthy chairman, Mrs. J. D. Samuel, and the other members of the auxiliary who have exerted themselves to make this garden party a success."

An auspicious afternoon was closed by a number of our society débutantes serving the guests with ice cream and cake, although we failed to mention the anti-climax which was furnished by the visiting clergy of the neighborhoods, who gracefully succumbed to gravity and a defective bench during an impressive part of the program. Nothing was said about "heavyweights," but it was facetiously remarked that this was the "fall of the Church."

It has since been learned that over three hundred dollars were raised at this affair. It is the desire of the Ladies' Committee that an appeal be made for contributions from their friends for the Educational Fund especially. All moneys for this object may be sent to the chairman, Mrs. J. D. Samuel, or the treasurer, Mrs. W. M. Stroud, care Church Mission to Jews, Broad and South streets, Philadelphia.—*From The Church and Synagogue Quarterly.*

CHURCH SERVICE LEAGUE

Call to Women to Keep a Corporate Day of Devotion Next Advent

The National Committee of the Church Service League has issued a call to all the women of the Church to keep a corporate day of devotion next Advent. Suggestions for this day are being prepared by the sub-committee on Devotional Life, and will be ready in leaflet form in October. An outline of Bible readings for use during Advent is also being prepared by the same committee. These readings will be related to the fivefold field of service, and will be followed by other outlines for Bible study.

The Church Prayer League leaflet, used widely, especially by the women for a number of years, has been taken over by the National Committee as the common organ of the Church Service League. The quarterly offers a plan of continuous intercession for the work of the Church, arranged for daily use.

These announcements are made in a programme just issued, which may be procured by addressing the Church Service League at 281 Fourth Avenue, New York City. The programme further announces that the sub-committee on Coöperation of the National Committee suggests that the women make the supply department of the diocesan branches of the league, or, in the Dioceses where there is none yet organized, the supply department of the Woman's Auxiliary—their clearing house for all supply (or box) work. In the same way organizations interested in providing books and printed matter are asked to make the Church Periodical Club their clearing house. Since the Girls' Friendly Society has specialized in meeting the problem of lodges and recreation for girls, it is recommended that any work undertaken along these lines be done in coöperation with the G. F. S. And since the Church Mission of Help has made itself expert in the problem of the unprotected and wayward girl, those who face this problem are offered the help and advice of the Church Mission of Help. It is further recommended that hospitals and training schools for nurses, especially those under the auspices of the Church, be asked to put before their nurses the purpose and plan of the Guild of St. Barnabas for Nurses, and occasional conferences betwen the officers of the Guild of St. Barnabas, the Church Mission of Help, and the Girls' Friendly Society are suggested.

WELCOME, MR. SAUNDERS

Kentucky Churchman of Wide Activities Comes to Diocese of Pennsylvania

THE CHURCH NEWS extends a cordial greeting to Mr. John J. Saunders, a newcomer in the Diocese.

A view of the real work of Mr. Saunders may be obtained from the following article published in the Kentucky news of *The Living Church:*

"Great regret is felt at the removal from the Diocese of Mr. John J. Saunders, who has left for Philadelphia to become manager of the R. G. Dun Company. Mr. Saunders has been the efficient secretary of the Diocese for fifteen or twenty years, and under his direction the *Diocesan Journal* has been published usually a week or so after the adjournment of the council. He has held office on the Standing Committee, as president of the Board of the Norton Memorial Infirmary, as editor of the *Bishop's Letter,* the diocesan paper, as member of the vestry of Grace Church. He also represented the Diocese at the General Convention for the past six sessions, and was probably the foremost layman in the Diocese. No one will be more greatly missed."

In Memoriam

✠

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

REV. JOHN ARCHBOLD CARR

The Rev. John Archbold Carr, curate of St. Luke's Church, Germantown Avenue and Coulter Street, died suddenly of heart disease on September 16th at his home in Bristol, Pa. The news of his death came as a profound shock to his parishioners, as he had attended to his pastoral duties up to within a few days and apparently was in good health.

Mr. Carr, who was in his sixty-first year, was of scholarly attainments and an eloquent speaker. Prior to becoming assistant at St. Luke's, in May, 1920, he had served for short periods in the last two years. He formerly was rector of St. James' Protestant Episcopal Church at Bristol. He maintained his home in Bristol and was buried from there on Monday, September 20th. Services were conducted by the Rev. F. D. Ward, rector of St. Elizabeth's Church of this city. Interment was in St. James' Burial Ground at Bristol.

Mr. Carr entered the ministry in 1889, and shortly after became instructor in Apologetics and the Old Testament in the Western Theological Seminary at Chicago. Later he engaged in parochial work in the Dioceses of Illinois and Wisconsin. Before going to Bristol he was rector of the Episcopal Church in Lambertville, N. J.

Mr. Carr is survived by a son and four daughters. His wife died several months ago.

REV. GEORGE SUTTON SINCLAIR

On July 19, 1920, at the home of his sister, Mrs. John Watkins, Lansford, Pa., Mr. Sinclair was called to eternal rest, after a long illness, which was borne with heroic patience.

Mr. Sinclair was brought up in St. Ann's Parish, Lowell, Mass., where he served as an usher, Sunday-school teacher and later as curate. For some years he was in the West, at Oconomowoc. He came East and served as curate at St. James's Church, Twenty-second and Walnut streets. Within a year he was installed as the first rector of Christ Church, Franklinville, and from 1910 until his death he was a faithful minister and priest.

A scholarly man, a deep thinker, a loyal friend, especially to the unfortunate, a devout Churchman, who tried to follow in the steps of the Master. His loss was a heavy blow to the congregation and to his many friends in the community.

God grant him eternal rest.

REV. WALTER JORDAN

The Rev. Walter Jordan, for twenty-nine years rector of St. Martin's Church, Oak Lane, died September 19th after a brief illness. A breakdown was given as the cause of Mr. Jordan's death.

Since he returned from a summer vacation in August Mr. Jordan had been in ill health. His condition, however, was not considered serious until about two weeks ago, when his health began to fail rapidly.

Mr. Jordan is survived by a widow and one daughter, Miss Eleanor B. Jordan. Funeral services were conducted in St. Martin's Church, Wednesday morning, September 22d, at 11 o'clock.

The late rector was connected with Holy Trinity Parish as assistant for five years and was first rector of St. Stephen's Church, Bridesburg, before being called to St. Martin's Parish. He was a Philadelphian by birth and was educated in this city.

Mr. Jordan was a son of Francis Jordan and a nephew of John Jordan, Jr., prominent merchant in Philadelphia. He was a brother of Dr. John W. Jordan, librarian of the Historical Society of Pennsylvania, also of Augustus W. Jordan, vice-president of W. H. & F. Jordan, Jr., Incorporated, and of Mrs. William Henry Cavanagh, wife of the rector of St. James' Church, Fifty-second and Master streets. A brother, Dr. Ewing Jordan, a prominent physician, died in April last.

MRS. MARY DUNNICA MICOU

On September 12, 1920, Mrs. Mary Dunnica Micou entered into Paradise. She was the widow of Rev. Prof. Richard Wilde Micou, D.D., of the Philadelphia Divinity School and the Virginia Theological Seminary. She was in the seventy-first year of her age, and is survived by two sons, Lieut. Richard D. Micou, of the United States Navy, and the Rev. Paul Micou, secretary for college work in the Department of Religious Education, Presiding Bishop and Council, and by a son-in-law, John Moncure Daniel, Jr., and his two children, Margaret and Richard. Since her husband's death, in 1912, she had been living with her son Paul, the last few years at 70 Morningside Drive, New York City.

"She combined exquisitely the attractive traits and traditions of the past with a vivid interest in the happenings and problems of to-day." She was known in the Church as the author of "Reflected Lights from Paradise," a compilation of quotations for those who suffer and grieve.

ARTHUR EMLEN NEWBOLD

Arthur Emlen Newbold entered into the higher life June 10, 1920.

It is with a deep sense of loss and yet with unspeakable gratitude for the example of his strong, true life, that this minute is placed upon the records of the Executive Committee of the Diocese of Pennsylvania.

A recognized leader in the financial and business life of the community in which he lived, and the larger sphere which was touched by his influence, a man whose counsel and advice and practical help was sought in all movements of importance, and upon whom the cares and responsibilities of large business interests rested with increasing weight, he still gave largely of his time and thought to the service of the Church and to all that made for the uplift of his fellow men.

He was keenly interested in every worthy cause; and, recognizing in an unusual degree his stewardship, he was in a very real sense in business for his Master, devoting to His service an increasing proportion of his income, but withal in such a quiet and unassuming way that the extent of his benefactions was known to but few. And he not only gave of his means but he gave himself without reserve, and never hesitated in responding to a call to service which involved the expenditure of time and effort. Only a few months have passed since he accepted his election as treasurer of the Diocese, to the duties of which office he gave a large portion of his time and energy.

Fellowship in service with him was a joy and an inspiration. Modest and retiring to a degree, his faith was so real and simple, and the sincerity of his life so apparent, that he inspired confidence and courage in all who were associated with him.

We shall miss his wise counsel and the cheer and encouragement of his presence. Our hearts go out in living sympathy to those bound to him by the sacred ties of family.

We cannot think of him as dead but as ever living, for "he walked with God, and he was not, for God took him."

Floyd W. Tomkins,
E. H. Bonsall,
Reynolds D. Brown.

[From *St. Paul's Leaflet.*]

He was of such youth, such spirited willingness to add another task to the many he was carrying with such apparent ease, that no one associated death with him; nor are we ready yet to make such an association, knowing well that his self-effacing service having so frequently rendered the commonplace significant, and already possessing the quality of eternal life, can never meet defeat.

"As God who gave him did not lose him in the giving, so we have not lost him by his return;" alive in that larger world of opportunity, he is also alive in this place through the memory of many kindnesses conferred, many labors for others, in simplicity of life "so passing through things temporal that he lost not the things eternal."

At a special meeting of the vestry of St. Paul's Church, Chestnut Hill, held June 20, 1920, the following minute was adopted:

"'It is the desire of the vestry of St. Paul's Church, Chestnut Hill, to record in this minute our deep appreciation of the life of Arthur Emlen Newbold and to give expression to the great sorrow his suden death on Thursday, June 10th, has brought to each member of this parish.

"Of the important position, which he so ably and faithfully filled in the world, others may speak. It is ours to recall in affectionate remembrance his faithfulness as a friend, his wise counsel as a vestryman of this parish for nineteen years, his devotion to the general and diocesan interest of his Church, and his generous expenditure of himself and of his means in good works. No task was too small to engage his earnest attention, and in the midst of great responsibilities he constantly found time to labor for others.

"To his memory we make our tribute of admiration and affection, and unto God we yield most high praise and hearty thanks for the wonderful grace and virtue declared in this His faithful servant, and we find comfort in the thought that since in life he never knew infirmity of mind or of heart, so God preserved him from infirmity of body, taking him in the midst of his strength and of his serving."

EDWARD AUGUSTUS GROVES

At a special meeting of the vestry of St. Peter's P. E. Church, Germantown, Philadelphia, held on June 13th, 1920, the following minute was unanimously adopted:

WHEREAS, It has pleased Almighty God, in His Wise Providence, to remove from this present world our friend and colleague, Edward Augustus Groves, for more than twenty years a member of this vestry, and the accounting warden of the parish since 1901, be it

Resolved, That we tender to Mr. Groves' family our deep sympathy in the great loss they have sustained, and do hereby record our regard and affection for him, and our recognition of his faithful, devoted and efficient service as an officer of the Church of God.

A man of strong and magnetic personality, and of deep religious convictions, he made a most useful and helpful contribution to this parish during his long association with its corporate life.

Resolved, That a copy of this minute, signed by the rector and wardens of the parish, and attested by the secretary, be sent to Mrs. Groves, and that the same be published in the *Churchman,* THE CHURCH NEWS and *St. Peter's Church Kalendar.*

STEWART P. KEELING,
Rector.
SAMUEL B. BOWEN,
J. LEE PATTON,
Wardens.
FRANK R. WATSON,
Secretary.

REV. CALVIN CLARK PARKER

The Rev. Calvin Clark Parker died July 23, 1920, at his home, 4805 Walnut Street, Philadelphia, at the age of 84. He was born July 21, 1836, at Dalton, Mass. He was a graduate of Kenyon College, Gambier, Ohio, and the Philadelphia Divinity School. In June, 1863, he was ordained to the diaconate in St. Luke's Church, now St. Luke's and the Epiphany, Philadelphia, by the Rt. Rev. Alonzo Potter, D.D., LL.D. On October 1, 1863, he became assistant to Dr. Kingston Godard, in St. Paul's Church, Third and Walnut streets, Philadelphia, where he remained until June, 1864, when Bishop Potter sent him to western Pennsylvania as missionary, with residence at Warren. He had charge of an entirely new field, from Lock Haven to Waterford, 225 miles along the line of the Philadelphia and Erie Railroad. In 1864 he was ordained to the priesthood in the Baptist Church in Warren by Bishop Potter, the Rev. Dr. H. C. Potter, later Bishop of New York, being his examiner and presenting him for ordination. The churches at Warren and Corry and other places in this field were built and paid for under his ministry. He also had charge of the work at Ridgway and St. Mary's in Elk County, and at Emporium in Cameron County. In 1869 he was asked to take charge of a new organization in Erie, and St. John's Church was built and an active congregation was gathered during his pastorate. Commencing with that work the mission at Miles Grove and the parish at that place were organized by him. In September, 1872, he accepted a call to Christ Church, Greensburg, Westmoreland County, and in 1875 the rectorship of St. John's Church, Lower Merion (now Cynwyd), which he served for nineteen years, resigning in 1894. For five years he was assistant at old Trinity Church, Oxford, in charge of the chapel at Cressonville. In October, 1905, he was appointed by Dean Groton, who was the acting pastor of Old St. Peter's Church, Philadelphia, to the position of curate in that parish, and served in that capacity until January 1, 1909, at which date he became acting chaplain at the Home of the Merciful Saviour for Crippled Children, West Philadelphia. After service of a year and a half, he relinquished this duty for supply work under the Bishop of Pennsylvania, which he continued until March, 1918, when failing health forced him to lay aside his much loved service. In his last illness he expressed his grief at being no longer able to officiate. His ministry covered a period of fifty-four years, and he was considered by many the best reader in the Diocese.

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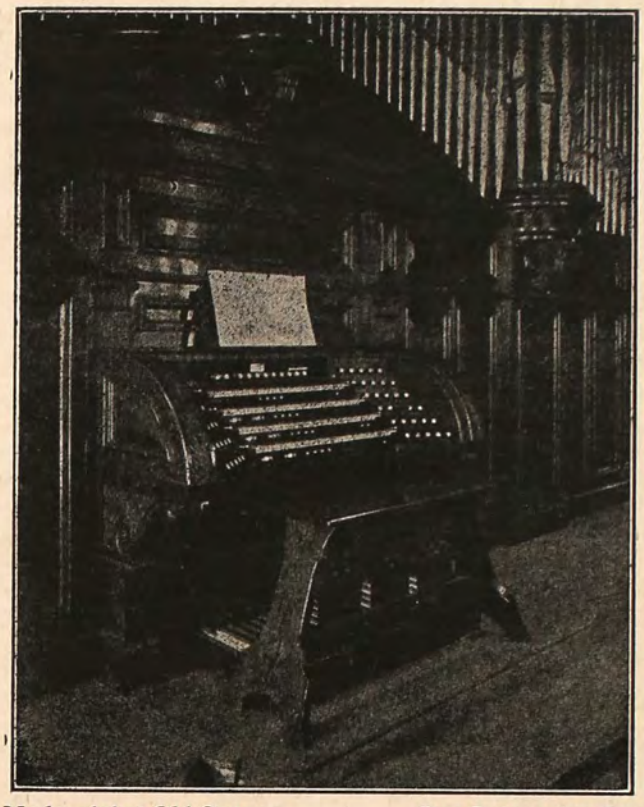

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WILLIAM TOWERS STROUD

(By the vestry of St. Timothy's Church, Roxborough, Philadelphia, Pa.)

WHEREAS, It has pleased the Divine Master to call from this world, on June 23, 1920, William Towers Stroud, who was a member of the vestry of St. Timothy's Parish, Roxborough, since 1906, and the son of the late William Penn Stroud, who himself was a member of this vestry for forty-five years:

Resolved, That the vestry hereby express upon its record its deep appreciation of his work and fidelity as a member and officer of this vestry.

Resolved, That the vestry hereby express its great sense of personal loss, and its sympathy for the family of one who was ever ready to do his duty; who was faithful, upright, unselfish and just to his fellow man; and whose love for the Church was founded on a great and lasting principle.

May his soul rest in peace, and may the Divine Love encompass him forever.

A dutiful interest in our fellow-man is something from which no one can be wholly excused. We presume that more men will be "found wanting" on the Last Day for this grave sin of omission than for any other single charge.—*Humphrey J. Desmond.*

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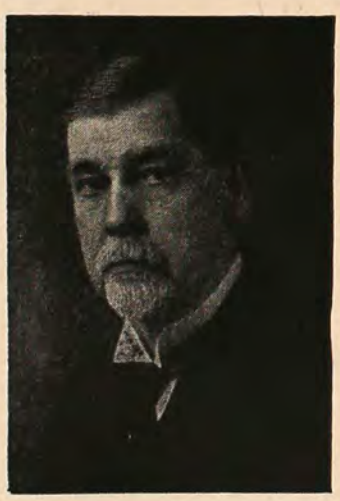

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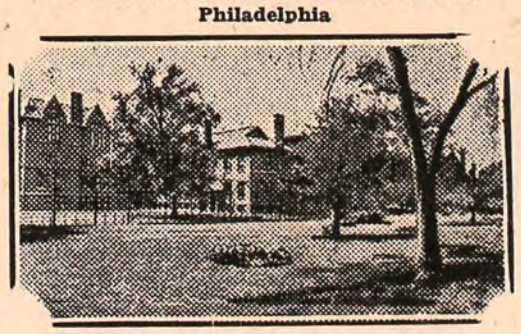

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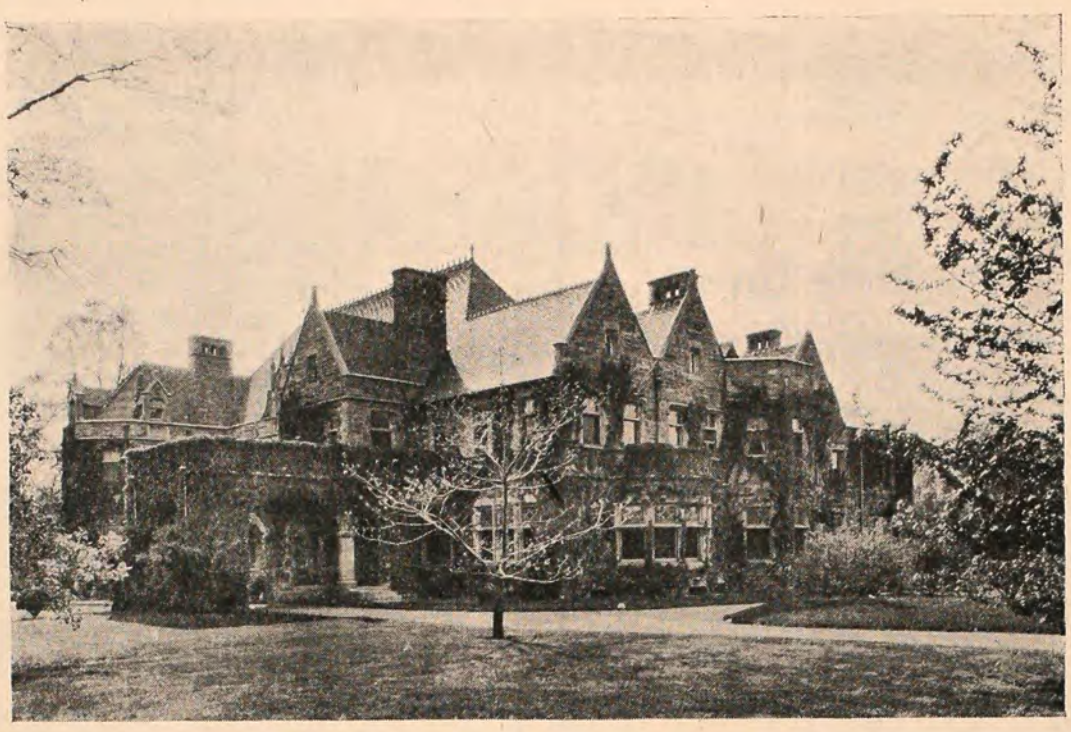

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The all-around development of the boy demands a readier opportunity for exercise in the open air. Whatever the skill, experience and devotion of its Faculty, a school building in the heart of the city, but with its athletic grounds miles away, does not meet the requirements of the situation. Neither does the boarding school with its often narrowing environment and the absence of home life, and the chance of dubious companionship.

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The location in the country is emphasized because exercise in the open air is accepted as an essential to the best mental development; and because the experience and testimony of the years is to the effect that the full possibilities of school life are to be obtained not alone from the work of the class-rooms, but in no less degree from the associations, activities and rivalries of the playground and athletic field. The proposed plan enables the parent to place the boy under the Academy care, oversight and influence for the whole day; provides for his after school hours; and for the influence of the city street, substitutes exercises in the open air in the midst of beautiful rural surroundings.

After the removal to Overbrook, it is proposed to continue the Junior School for very little boys in the city in a suitable building which will be secured for that purpose. The very small boys from the neighborhood of Overbrook will be provided for at the Overbrook School as soon as it is opened.

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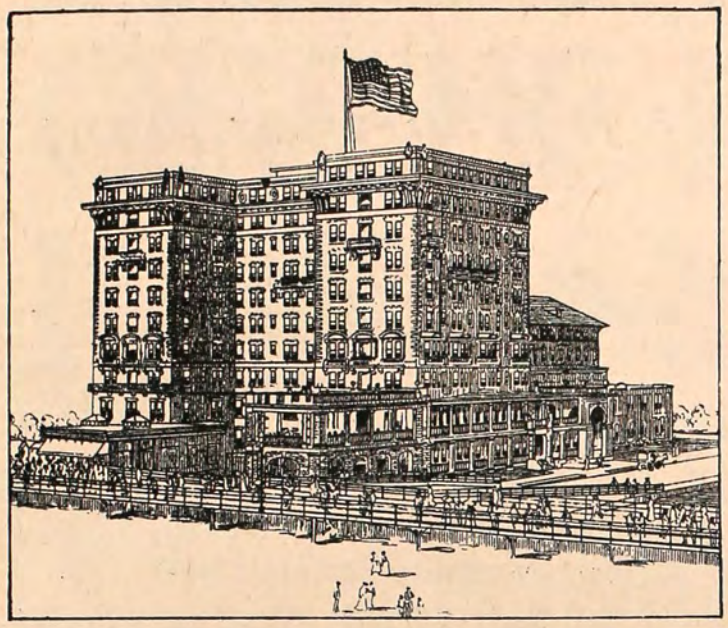

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